



EVANGELICAL YEAR-BOOK

FOR THE YEAR OF OUR LORD

1917

Published Annually in October by the German Evangelical Synod of North America.



Four hundred years of German Protestantism and a century of Evangelical unity of the Spirit in the bonds of peace have bequeathed to the Evangelical Church in America a glorious measure of spiritual depth and insight and intellectual breadth and power. In the present national and international conditions He that hath the key of David has set before her a door opened that none can shut. May she use her little power to go forward to dare and to do that no one may take her crown.

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The Year 1917

The year 1917 is a common year of 365 days. Of the Jewish era it is 5678; of the Mohammedan 1335. Since the beginning of the German Reformation it is the 400th, and since the beginning of American independence it is the 141st.

Eclipses

There will be seven eclipses this year, the greatest number possible in any one year; four of the sun and three of the moon, as follows:

I. A total eclipse of the moon January 8th, wholly visible thruout North America and partially in South America; the beginning will be visible in Central and Western Europe and northwestern Africa; the ending in northeastern Asia and eastern Australia.

II. A partial eclipse of the sun January 18—19, more or less visible in northern and central Asia and British America.

III. A partial eclipse of the sun January 23, visible more or less in eastern Europe, western Asia and northern Africa.

IV. A total eclipse of the moon on July 4, invisible in the United States.

V. A partial eclipse of the sun July 18, very small and visible only around the South polar regions.

VI. An annular eclipse of the sun December 14, invisible in the United States.

VII. A total eclipse of the moon December 28, wholly visible thruout North America and the beginning in South America. According to Standard time the eclipse will begin at 3:05 A. M.; it will reach its total phase at 4:08 A. M., and will be at its height for greatest eclipse at 4:46 A. M. The end of the total phase will be reached by 4:55 A. M., and the end of the partial phase will be reached at 6:27 A. M. For Atlantic time one hour should be added and one hour each subtracted for Central, Mountain, Pacific, Alaskan and Hawaiian time.

The Visibility of the Planets

Morning Stars West of the Sun

Mercury, February 1-10 and October 1-10, rising near the break of day near the sunrise point of the horizon.

Venus, until April 26, or as long as visible.

Mars, from February 28, to December 12.

Jupiter, from May 9 to September 13.

Saturn, from July 27 to November 7.

Evening Stars East of the Sun

Mercury, January 1-10, April 5-15, and December 15-25, setting at or near the close of evening twilight near the sunset point of the horizon.

Venus, after April 26, or from time when first visible.

Mars, until February 28 and after December 12.

Jupiter, until May 9 and after September 13.

Saturn, until July 27 and after November 7.

Lord, from this year more service win,
More glory, more delight:
O make its hours less sad with sin,
Its days with Thee more bright.

Week	Days Month	January 1917		Sun	Sun	Moon rises and sets
		MEMORABLE DAYS	Bible Readings	rises	sets	
				H. M.	H. M.	H. M.
M	1	<i>New Year's Day</i>	Jno. 1: 1—9	7.30	4.38	1.10
T	2	Wilhelm Loehe † 1872	Jno. 1: 10—18	7.30	4.39	2.21
W	3	Gordius † 303	Hebr. 1: 1—9	7.30	4.40	3.39
T	4	Moses Stuart † 1852	2 Tim. 1: 3—14	7.30	4.41	4.30
F	5	Johann Hess † 1547	Mark 10: 17—22	7.30	4.42	5.30
S	6	<i>Epiphany</i>	Luke 7: 11—17	7.29	4.43	5.47
1 First Sunday after Epiphany Luke 2: 41-52; Rom. 12: 1-6						
S	7	Widukind baptized 785	Phil. 2: 1—11	7.29	4.44	5.59
M	8	Battle of New Orleans 1815	Jno. 1: 19—28	7.29	4.45	rises
T	9	Galileo Galilei † 1642	Jno. 1: 29—34	7.29	4.46	6.16
W	10	Karl von Linné † 1778	Matth. 17: 1—13	7.29	4.47	7.18
T	11	Francis S. Key † 1843	Luke 3: 1—6	7.28	4.48	8.18
F	12	Johann Heinrich Pestalozzi 1746	Luke 3: 7—14	7.28	4.49	9.18
S	13	George Fox † 1691	Luke 3: 15—22	7.28	4.50	10.18
2 Second Sunday after Epiphany Rom. 12:6-16; John 2: 1-11						
S	14	Edmund Halley † 1742	Matth. 11: 7—15	7.28	4.51	11.24
M	15	St. Louis Deac. Home ded. 1893	Jno. 1: 35—42	7.27	4.52	morn
T	16	Johann A. Neander 1789	Jno. 1: 43—51	7.27	4.54	12.26
W	17	Benjamin Franklin 1706	Luke 5: 1—11	7.26	4.55	1.34
T	18	Daniel Webster 1782	Luke 5: 27—32	7.26	4.56	2.45
F	19	Hans Sachs † 1576	Acts 9: 1—8	7.25	4.58	3.55
S	20	John Howard † 1790	Eph. 4: 1—16	7.24	4.59	5.02
3 Third Sunday after Epiphany Matth. 8: 1-13; Rom. 12: 17-21						
S	21	Matthias Claudius † 1821	Matth. 19: 23—30	7.24	5.00	6.07
M	22	Constantine † 337	Jno. 2: 1—12	7.24	5.01	6.52
T	23	Guido F. Verbeck 1830	Jno. 2: 13—22	7.22	5.03	sets
W	24	Gold discovered in California 1848	Luke 2: 22—38	7.22	5.04	7.13
T	25	Philip Jacob Spener 1635	Luke 2: 41—52	7.21	5.05	8.31
F	26	Polycarp † 167	1 Sam. 3: 1—14	7.20	5.06	9.45
S	27	Chrysostom 347	Ps. 122	7.19	5.08	10.58
4 Fourth Sunday after Epiphany Matth. 8: 23-27; Rom. 13: 8-10						
S	28	Rev. Adolf Baltzer † 1880	Matth. 21: 12—17	7.18	5.09	11.32
M	29	Ernst Moritz Arndt † 1860	Jno. 3: 1—8	7.17	5.10	morn
T	30	Thirty Years' War ended 1648	Jno. 3: 9—21	7.16	5.12	1.18
W	31	Charles Haddon Spurgeon † 1892	Jno. 3: 22—36	7.15	5.13	2.24

MOON'S PHASES

Full Moon, 4th, 1:42 A. M. New Moon, 23rd, 1:40 A. M.
Last Quarter, 16th, 5:42 A. M. First Quarter, 29th, 7:01 P. M.

Lives of great men all remind us,
We can make our lives sublime,
And departing leave behind us
Footprints on the sands of time.

Week	Days Month	February 1917		Sun rises	Sun sets	Moon rises and sets
		MEMORABLE DAYS	Bible Readings			
T	1	Ignatius † 107	Luke 18: 9—14	7.14	5.14	3.23
F	2	First C. E. Society organized 1881	Luke 19: 1—10	7.13	5.15	4.19
S	3	Ansgar † 865	Rom. 1: 8—17	7.12	5.17	5.07
5 Septuagesima Sunday Matth. 20: 1-16; 1 Cor. 9: 24-10: 5						
S	4	Rhabanus Maurus † 856	1 Tim. 1: 12—17	7.11	5.18	5.59
M	5	Thomas Carlyle † 1881	Jno. 4: 1—14	7.10	5.19	6.21
T	6	France recog. Indep. of U. S. 1778	Jno. 4: 19—26	7.08	5.20	rises
W	7	George Wagner † 1527	Jno. 4: 27—38	7.07	5.22	6.10
T	8	Alexander M. Mackay † 1890	Jno. 4: 39—42	7.06	5.23	7.12
F	9	Ernst W. Hengstenberg 1804	Acts 8: 4—13	7.04	5.25	8.11
S	10	Canada a British Province 1764	Acts 10: 34—43	7.03	5.26	9.12
6 Sexagesima Sunday Luke 8: 4-15; 2 Cor. 11: 19-12: 9						
S	11	Thomas A. Edison 1847	Rom. 10: 11—21	7.02	5.27	10.06
M	12	Abraham Lincoln 1809	Jno. 4: 43—54	7.00	5.29	11.21
T	13	Cotton Mather † 1728	Mark 1: 29—39	6.58	5.31	12.28
W	14	<i>St. Valentine's Day</i>	Mark 2: 1—12	6.59	5.30	morn
T	15	Gotthold Ephraim Lessing † 1781	Matth. 15: 21—28	6.56	5.32	1.37
F	16	Philip Melanchthon 1497	Acts 19: 8—20	6.55	5.34	2.45
S	17	Michelangelo † 1564	Matth. 25: 31—40	6.53	5.35	3.46
7 Quinquagesima Sunday Luke 18: 31-43; 1 Cor. 13						
S	18	Martin Luther † 1546	1 Jno. 1: 1—10	6.52	5.36	4.39
M	19	Nicholas Copernicus 1473	Jno. 5: 1—9	6.51	5.37	5.22
T	20	<i>Shrove Tuesday</i>	Jno. 5: 10—18	6.49	5.39	5.59
W	21	<i>Ash Wednesday</i>	Jno. 5: 19—29	6.48	5.40	sets
T	22	George Washington 1732	Jno. 5: 30—47	6.46	5.41	7.17
F	23	Bartholomæus Ziegenbalg † 1719	Mark 5: 25—34	6.45	5.42	8.33
S	24	George F. Handel 1685	Mark 5: 21—24	6.43	5.44	9.47
8 Invocavit, First Sunday in Lent Matth. 4: 1-11; 2 Cor. 6: 1-10						
S	25	Isaac Newton 1642	Luke 5: 17—26	6.42	5.45	10.53
M	26	Christianity perm. in Japan 1873	Jno. 6: 1—14	6.40	5.46	morn
T	27	Schmalkald Articles 1531	Jno. 6: 15—21	6.38	5.47	12.10
W	28	Berlin Mission Society org. 1824	Mark 6: 30—44	6.37	5.49	1.14

MOON'S PHASES

Full Moon, 6th, 9:28 P. M. New Moon, 21st, 12:09 P. M.
Last Quarter, 14th, 7:53 P. M. First Quarter, 28th, 10:44 A. M.

To Calvary, Lord, in spirit now
Our weary souls repair,
To dwell upon Thy dying love
And taste its sweetness there.

Days Week	Month	March 1917		Sun rises	Sun sets	Moon rises and sets
		MEMORABLE DAYS	Bible Readings	H. M.	H. M.	H. M.
T	1	Moravian Church estab.	1457 Matth. 15: 32—39	6.35	5.51	2.13
F	2	John Wesley †	1791 1 Kings 17: 8—18	6.33	5.52	3.03
S	3	Peace Treaty, Paris	1871 Ps. 34: 1—10	6.31	5.53	3.44

Church Extension Board Offering

9 Reminiscere, 2nd Sun. in Lent Matth. 15: 21-28; 1 Thess. 4: 1-7

S	4	Bible Society in Rome org.	1872 Ps. 34: 11—22	6.30	5.54	4.10
M	5	Ostrogothic Kingdom of Italy	493 Jno. 6: 22—31	6.28	5.55	4.53
T	6	F. W. v. Bodelschwingh	1831 Jno. 6: 32—40	6.26	5.56	5.18
W	7	Brit. and Foreign Bible Soc.	1804 Jno. 6: 41—51	6.25	5.57	5.40
T	8	H. W. Beecher †	1887 Jno. 6: 52—59	6.22	5.58	rises
F	9	Ger. Ev. Miss. Society org.	1865 Jno. 6: 60—71	6.21	5.59	7.04
S	10	Benjamin West †	1820 Jno. 7: 1—13	6.20	6.00	8.08

10 Oculi, Third Sunday in Lent Luke 11: 14-28; Eph. 5: 1-9

S	11	Salzburgers arrive	1734 Jno. 7: 14—24	6.18	6.02	9.12
M	12	Henry Bergh †	1888 Jno. 7: 25—36	6.16	6.03	10.19
T	13	Alaska purchased	1867 Jno. 7: 37—52	6.14	6.04	11.28
W	14	Johann Semler †	1791 Jno. 8: 12—20	6.13	6.05	morn
T	15	Thomas Cramner †	1556 Jno. 8: 21—30	6.11	6.06	12.35
F	16	Wilhelm Baur	1826 Jno. 8: 31—40	6.09	6.07	1.36
S	17	Georg Neumark †	1621 Jno. 8: 41—50	6.07	6.09	2.28

11 Laetare, Fourth Sunday in Lent Jno. 6: 1-15; Gal. 4: 21-31

S	18	Alexander	251 Jno. 8: 51—59	6.06	6.10	3.04
M	19	David Livingstone	1813 Jno. 1: 1—14	6.04	6.11	3.54
T	20	Johann E. Gossner †	1858 Jno. 1: 35—49	6.02	6.12	4.27
W	21	Johann Sebastian Bach	1685 Jno. 3: 5—17	6.01	6.13	4.55
T	22	Wolfgang v. Goethe †	1832 Jno. 4: 43—54	6.00	6.14	5.23
F	23	Jonathan Edwards †	1758 Jno. 6: 1—14	5.59	6.15	sets
S	24	Henry W. Longfellow †	1882 Jno. 8: 12, 31—37	5.57	6.17	8.35

12 Judica, Fifth Sunday in Lent Jno. 8: 46-59; Heb. 9: 11-15

S	25	Slave trade abol. in Engl.	1807 Jno. 14: 1—14	5.55	6.18	9.23
M	26	Ludwig van Beethoven †	1827 Jno. 9: 1—12	5.53	6.19	10.57
T	27	Hermann Th. Wangemann	1818 Jno. 9: 13—25	5.52	6.20	11.59
W	28	Johann Amos Comenius	1592 Jno. 9: 26—41	5.50	6.21	morn
T	29	Charles Wesley †	1788 Mark 10: 46—52	5.48	6.22	12.55
F	30	Friedrich August Tholuck	1799 Mark 8: 22—26	5.46	6.23	1.42
S	31	Japan opened	1854 1 Jno. 2: 1—11	5.45	6.24	2.21

MOON'S PHASES

Full Moon, 8th, 3:58 P. M. New Moon, 22nd 10:05 P. M.
Last Quarter, 16th, 6:33 A. M. First Quarter, 30th, 4:36 A. M.

The Prince of Life with death has striven,
To cleanse us all His blood was given,
He rent the veil and opened heaven;
Halleluiah!

Week	Days Month	April 1917		Sun rises H. M.	Sun sets H. M.	Moon rises and sets H. M.
		MEMORABLE DAYS	Bible Readings			
13		Palm Sunday	Matth. 21:1-9; Phil 2:5-11			
S	1	Dr. Wm. Harvey 1578	1 Jno. 2:12-17	5.41	6.25	2.58
M	2	Thomas Jefferson 1743	Jno. 11:1-16	5.40	6.27	3.20
T	3	Reginald Heber † 1826	Jno. 11:17-27	5.38	6.28	3.44
W	4	Ambrose† 397	Jno. 11:28-37	5.36	6.29	4.07
T	5	Maundy Thursday	Jno. 11:38-46	5.35	6.30	4.29
F	6	Good Friday	Jno. 11:47-57	5.33	6.31	5.31
S	7	Johann Hinrich Wichern † 1881	Matth. 28:1-10	5.31	6.32	rises
14		Easter Sunday	Mark 16:1-8; 1 Cor. 5:6-8			
S	8	M. Chemnitz † 1586	1 Cor. 15:50-58	5.30	6.33	8.20
M	9	Easter Monday	Jno. 10:1-10	5.28	6.34	9.34
T	10	William Booth 1829	Jno. 10:11-18	5.26	6.36	10.26
W	11	David Zeisberger 1720	Jno. 10:19-30	5.25	6.37	11.29
T	12	Adoniram Judson † 1850	Jno. 10:31-42	5.23	6.38	morn
F	13	Edict of Nantes 1598	Zech. 11:15-17	5.21	6.39	12.25
S	14	Horace Bushnell 1802	Matth. 18:7-14	5.20	6.40	1.13
15		Quasimodogeniti Sunday	Jno. 20:19-31; 1 Jno. 5:4-10			
S	15	Albert Duerer † 1528	Luke 15:1-10	5.18	6.41	1.46
M	16	Peter Waldus † 1197	Jno. 12:1-11	5.16	6.42	2.25
T	17	Luther in Worms 1521	Luke 10:38-42	5.15	6.43	2.55
W	18	Germantown slavery protest 1688	Mark 14:1-11	5.13	6.44	3.22
T	19	Battle of Lexington 1775	Matth. 26:6-13	5.12	6.46	3.48
F	20	Rev. G. W. Wall † 1867	Luke 7:36-50	5.10	6.47	4.16
S	21	Anselm of Canterbury † 1109	Isa. 61:1-3	5.09	6.48	4.46
16		Misericordias Domini Sunday	Jno. 10:12-16; 1 Pet. 2:21-25			
S	22	Origen † 251	Mark 12:28-34	5.07	6.49	5.21
M	23	William Shakespeare † 1616	Jno. 12:12-19	5.06	6.50	sets
T	24	Wilfrid † 709	Jno. 12:20-33	5.04	6.51	10.41
W	25	Oliver Cromwell 1599	Jno. 12:34-43	5.03	6.52	11.30
T	26	Alexander Duff 1806	Jno. 12:44-50	5.02	6.53	morn
F	27	Otto Catelin † 1554	Mark 11:1-11	5.01	6.55	12.19
S	28	Friedrich Myconius † 1546	Matth. 21:1-11	5.00	6.56	12.51
District Offering.						
17		Jubilate Sunday	Jno. 16:16-23; 1 Pet. 2:11-20			
S	29	Rev. Wilhelm Binner 1805	Luke 19:29-40	4.58	6.57	1.03
M	30	Washington inaugurated 1789	Jno. 13:1-11	4.57	6.58	1.46

MOON'S PHASES

Full Moon, 7th 7:49 A. M. New Moon, 21st, 8:01 A. M.
Last Quarter, 14th, 2:12 P. M. First Quarter, 28th, 11:22 P. M.

Spirit of purity and grace,
 Our weakness, pitying, see:
 O make our hearts Thy dwelling place,
 And worthier of Thee!

Week	Days Month	May 1917		Sun rises	Sun sets	Moon rises and sets
		MEMORABLE DAYS	Bible Readings	H. M.	H. M.	H. M.
T	1	Battle of Manila	1898 Jno. 13: 12—20	4.56	7.00	2.09
W	2	Athanasius †	373 Jno. 13: 21—30	4.54	7.01	2.30
T	3	Monica †	388 Jno. 13: 31—38	4.53	7.02	2.52
F	4	Alexander Vinet †	1847 Mark 10: 32—45	4.52	7.03	3.15
S	5	Napoleon Bonaparte †	1821 Luke 14: 7—11	4.51	7.04	4.39
18 Cantate Sunday Jno. 16: 5-15; Jas. 1: 17-21						
S	6	Alexander von Humboldt †	1859 1 Pet. 5: 1—11	4.49	7.05	6.13
M	7	Pacific Railway completed	1869 Jno. 15: 1—11	4.48	7.06	rises
T	8	American Bible Society	1816 Jno. 15: 12—25	4.47	7.07	9.21
W	9	Nicolaus Zinzendorf †	1760 1 Jno. 2: 18—29	4.46	7.08	10.21
T	10	London Rel. Tract Society	1799 1 Jno. 3: 1—12	4.44	7.09	11.11
F	11	Johann Arndt †	1621 1 Jno. 3: 13—24	4.43	7.10	11.52
S	12	Samuel Marsden †	1838 1 Jno. 4: 1—11	4.42	7.11	morn
19 Rogate Sunday Jno. 16: 23-30; Jas. 1: 22-27						
S	13	Jamestown founded	1607 1 Jno. 4: 12—21	4.41	7.12	12.09
M	14	Gabriel Fahrenheit	1567 Isa. 28: 1—13	4.40	7.13	12.58
T	15	Kaspar Olevianus †	1587 Luke 12: 35—48	4.39	7.14	1.24
W	16	Vitringa	1659 Rom. 14: 13—23	4.38	7.15	1.50
T	17	<i>Ascension Day</i>	Mark 16: 14—20	4.37	7.16	2.07
F	18	American Baptist Miss. Soc.	1814 1 Cor. 8	4.36	7.17	2.46
S	19	India Mission assumed	1884 Prov. 1: 7—19	4.35	7.18	3.17
20 Exaudi Sunday Jno. 15: 26-16: 4; 1 Pet. 4: 7-11						
S	20	John Eliot †	1690 Rom. 13: 8—14	4.34	7.19	5.23
M	21	Elizabeth Fry	1780 Jno. 14: 15—30	4.33	7.20	sets
T	22	Nathaniel Hawthorne †	1864 Jno. 15: 26-16: 11	4.32	7.21	9.20
W	23	Girolamo Savonarola †	1498 Jno. 16: 12—24	4.31	7.22	10.09
T	24	John G. Paton	1824 Jno. 16: 25—33	4.31	7.23	10.48
F	25	Augustine of Canterbury †	632 Jno. 17: 1—13	4.30	7.24	11.19
S	26	Bede †	735 Jno. 7: 14—26	4.29	7.25	11.48
21 Pentecost Sunday Jno. 14: 23-31; Acts 2: 1-13						
S	27	Dante Aleghieri	1265 Acts 2: 1—18	4.29	7.26	morn
M	28	<i>Pentecost Monday</i>	Jno. 3: 16—21	4.28	7.27	12.01
T	29	Turks storm Constantinople	1453 Jno. 18: 12—27	4.27	7.28	12.23
W	30	<i>Memorial Day</i>	Jno. 18: 19—32	4.27	7.28	12.54
T	31	Josef Haydn †	1809 Jno. 18: 33—40	4.26	7.29	1.16

MOON'S PHASES

Full Moon, 6th, 8:43 P. M. New Moon, 20th, 6:47 P. M.
 Last Quarter, 13th, 7:48 P. M. First Quarter, 28th, 5:33 P. M.

Eternal Source of every joy,
Well may Thy praise our lips employ:
Thy beauties on the earth appear,
Thy goodness crowns the circling year.

Days Week	Month	June 1917		Sun rises	Sun sets	Moon rises and sets
		MEMORABLE DAYS	Bible Readings	H. M.	H. M.	H. M.
F	1	J. F. Oberlin †	1826	Jno. 19: 1—16	4.25 7.30	1.40
S	2	Robert Browne †	1631	Luke 23: 13—25	4.25 7.30	2.07
22 Trinity Sunday Jno. 3: 1-15; Rom. 11: 33-36						
S	3	Frances Havergal †	1879	Isa. 53: 1—9	4.25 7.31	2.40
M	4	First Bible printed in Am.	1743	Jno. 19: 17—30	4.24 7.32	3.20
T	5	Boniface †	755	Jno. 19: 31—42	4.24 7.32	rises
W	6	First Y. M. C. A. established	1844	Matth. 27: 27—44	4.24 7.33	9.05
T	7	Paul Gerhardt †	1676	Matth. 27: 45—56	4.23 7.33	9.51
F	8	August Hermann Francke †	1727	Luke 23: 26—43	4.23 7.34	10.28
S	9	William Carey †	1834	Luke 23: 44—56	4.23 7.35	11.01
23 First Sunday after Trinity Luke 16: 19-31; 1 Jno. 4: 16-21						
S	10	New Amsterdam founded	1614	Matth. 27: 57—66	4.23 7.36	11.28
M	11	Roger Bacon †	1294	Jno. 20: 1—9	4.22 7.36	11.54
T	12	William Cullen Bryant †	1878	Jno. 20: 10—18	4.22 7.37	morn
W	13	Luther marries	1525	Jno. 20: 19—31	4.22 7.37	.20
T	14	<i>Flag Day</i>	(1777)	Jno. 21: 1—14	4.22 7.38	.48
F	15	Magna Charta	1215	1 Cor. 15: 1—11	4.22 7.38	1.20
S	16	Unitas Fratrum	1722	1 Cor. 15: 12—28	4.22 7.38	1.56
24 Second Sunday after Trinity Luke 14: 16-24; 1 Jno. 3: 13-18						
S	17	Bunker Hill	1775	1 Cor. 15: 35—49	4.22 7.39	2.36
M	18	Albert Knapp †	1864	Jno. 9: 1-11, 35-38	4.22 7.39	3.23
T	19	Chas. Hodge †	1878	Jno. 10: 7—18	4.22 7.39	sets
W	20	Basel Mission Institute	1820	Jno. 12: 12—19	4.23 7.40	8.45
T	21	J. G. Hamann †	1788	Jno. 15: 1—13	4.23 7.40	9.20
F	22	Lieut. Adolph. Greely found	1884	Jno. 18: 1-11, 15-17	4.23 7.40	9.49
S	23	Elmhurst College dedicated	1873	Jno. 20: 2—16	4.23 7.40	10.13
25 Third Sunday after Trinity Luke 15: 1-10; 1 Pet. 5: 6-11						
S	24	John Cabot disc. Labrador	1497	Jno. 21: 15—25	4.23 7.40	10.37
M	25	Augustana presented	1530	Isa. 6	4.24 7.41	10.58
T	26	Julian Apostate †	363	Isa. 1: 2—9	4.24 7.41	11.19
W	27	Joseph Smith (Nauvoo) †	1844	Isa. 1: 10—20	4.24 7.41	11.42
T	28	Irenaeus †	202	Isa. 5: 1—10	4.25 7.40	morn
F	29	American Board C. F. M.	1810	Isa. 9: 8—10: 4	4.25 7.40	.06
S	30	Raymond Lully †	1315	Isa. 7: 1—14	4.25 7.40	.35

MOON'S PHASES

Full Moon, 5th, 7:07 A. M. New Moon, 19th, 7:02 A. M.
Last Quarter, 12th, 12:38 A. M. First Quarter, 27th, 10:08 P. M.

God make our country true and pure
 God make her wise and good!
 And thru her may the Christ make sure
 Man's world-wide brotherhood!

Week	Days Month	July 1917		Sun rises	Sun sets	Moon rises and sets
		MEMORABLE DAYS	Bible Readings	H. M.	H. M.	H. M.
26	Fourth Sunday after Trinity		Luke 6: 36-42; Rom. 8: 18-23			
S	1	First World's S. S. Conv.	1889 Isa. 11: 1-9	4.26	7.40	1.11
M	2	Emmaus Asylum opened	1893 2 Chron. 28: 1-15	4.27	7.40	1.56
T	3	Hans Egede lands in Greenl.	1721 2 Chron. 28: 16-27	4.28	7.40	2.52
W	4	<i>Independence Day</i>	1776 2 Kings 16: 1-9	4.28	7.40	rises
T	5	Sir John Oldcastle	1360 2 Kings 16: 10-20	4.29	7.39	8.26
F	6	Johann Hus †	1415 Isa. 22: 15-25	4.29	7.39	9.01
S	7	Hawaii annexed	1899 1 Kings 21: 1-10	4.30	7.39	9.30
27	Fifth Sunday after Trinity		Luke 5: 1-11; 1 Pet. 3: 8-15			
S	8	Kilian †	689 1 Kings 21: 11-24	4.30	7.38	9.58
M	9	Braddock defeated	1755 2 Chron. 30: 1-9	4.31	7.38	10.25
T	10	William of Orange	1584 2 Chron. 30: 10-19	4.32	7.38	10.52
W	11	Burn. of widows proh., India	1832 2 Chron. 30: 20-27	4.33	7.37	11.21
T	12	Charles Kingsley	1819 2 Kings 18: 1-8	4.33	7.37	11.55
F	13	Treaty of Berlin	1878 Rom. 13: 1-7	4.34	7.36	morn
S	14	Storming of the Bastile	1789 Ps. 72	4.35	7.36	.35
28	Sixth Sunday after Trinity		Matth. 5: 20-26; Rom. 6: 3-11			
S	15	Jerusalem taken	1099 Isa. 9: 1-7	4.36	7.35	1.20
M	16	Anna Askew †	1546 2 Kings 8: 13-25	4.37	7.34	2.11
T	17	Chr. F. Schwartz in India	1750 2 Kings 18: 26-37	4.37	7.34	3.08
W	18	Infallibility of pope	1870 2 Kings 19: 1-7	4.38	7.33	4.08
T	19	Missionaries Tanner and Jost	1885 2 Kings 19: 8-19	4.39	7.32	sets
F	20	Armada defeated	1588 2 Kings 19: 20-28	4.40	7.31	8.17
S	21	Friedrich Froebel †	1852 2 Kings 19: 29-37	4.41	7.30	8.41
29	Seventh Sunday after Trinity		Mark 8: 1-9; Rom. 6: 19-23			
S	22	Battle of Tours	732 Ps. 46	4.42	7.30	9.02
M	23	Methodist Society founded	1740 Isa. 55	4.43	7.29	9.26
T	24	Thos. à Kempis†	1471 1 Cor. 1: 18-2: 5	4.44	7.28	9.45
W	25	Prof. A. Irion †	1870 1 Cor. 1: 1-9	4.45	7.27	10.09
T	26	Robert Fulton	1765 1 Cor. 1: 10-17	4.46	7.26	10.32
F	27	Atlantic Cable laid	1866 2 Tim. 1: 3-14	4.47	7.25	11.09
S	28	Fourteenth Amendment	1868 Luke 14: 15-24	4.48	7.24	11.47
30	Eighth Sunday after Trinity		Matth. 7: 15-23; Rom. 8: 12-17			
S	29	William Wilberforce †	1833 Hebr. 3: 1-15	4.49	7.23	morn
M	30	William Penn †	1718 2 Chron. 33: 1-9	4.50	7.22	.36
T	31	Ignatius of Loyola †	1556 2 Chron. 33: 10-20	4.51	7.21	1.37

MOON'S PHASES

Full Moon, 4th, 3:40 P. M. New Moon, 18th, 9:00 P. M.
 Last Quarter, 11th, 6:12 A. M. First Quarter, 27th, 12:40 A. M.

Bless us in every task, O Lord,
 Begun, continued, done for Thee:
 Fulfill Thy perfect work in me,
 And Thine abounding grace afford.

Week	Days	Month	August 1917		Sun rises	Sun sets	Moon rises and sets
			MEMORABLE DAYS	Bible Readings	H. M.	H. M.	H. M.
W	1		Robert Morrison †	1834 Ezek. 18: 21—32	4.52	7.20	2.47
T	2		Martyrs under Nero	64 Ps. 32	4.53	7.18	rises
F	3		Victoria Nyanza discovered	1858 Hos. 6: 1—10	4.54	7.17	7.29
S	4		Hans Andersen †	1875 Hos. 14: 1—8	4.55	7.16	7.59

31 Ninth Sunday after Trinity Luke 16: 1-9; 1 Cor. 10: 6-13

S	5		Gen. Philip Sheridan †	1888 Ps. 51	4.56	7.15	8.26
M	6		Ben Johnson †	1637 2 Chron. 34: 1—13	4.57	7.14	8.54
T	7		Henry IV. †	1106 Deut. 17: 14—20	4.58	7.12	9.24
W	8		Norwegian Mission Society	1842 1 Sam. 9: 17-10: 1	4.59	7.11	9.56
T	9		Robert Moffatt †	1883 1 Sam. 8: 10—22	5.01	7.10	10.34
F	10		Jerusalem destroyed	70 2 Chron. 15: 1—15	5.02	7.08	11.19
S	11		Japan abolishes paganism	1884 2 Kings 11: 1—12	5.03	7.07	morn

32 Tenth Sunday after Trinity Luke 19: 41-49; 1 Cor. 12: 1-11

S	12		James Russell Lowell †	1891 Ps.	5.04	7.06	.08
M	13		Jeremiah Taylor †	1657 2 Chron. 34: 14—21	5.05	7.04	1.02
T	14		New Cologne Cathedral	1880 2 Kings 22: 14—20	5.06	7.03	2.01
W	15		Eusebius †	303 2 Kings 23: 1—14	5.07	7.01	3.02
T	16		Leipsic Mission Society	1819 2 Kings 23: 15—25	5.08	7.00	4.03
F	17		Frederick the Great †	1786 Deut. 6: 1—9	5.10	6.58	5.02
S	18		Ole Bull †	1880 Matth. 22: 34—40	5.11	6.57	sets

33 Eleventh Sunday after Trinity Luke 18: 9-14; 1 Cor. 15: 1-10

S	19		Evangelical Alliance	1846 Matth. 7: 21—27	5.12	6.55	7.30
M	20		Rev. Joseph Rieger †	1869 Jer. 9: 7—16	5.13	6.54	7.43
T	21		Moravian Missions begun	1732 2 Kings 23: 36-24	5.14	6.52	8.14
W	22		Santa Fe taken	1846 2 Kings 24: 10—20	5.15	6.51	8.39
T	23		Increase Mather †	1723 2 Kings 25: 1—12	5.16	6.49	9.08
F	24		St. Bartholomew Massacre	1572 2 Kings 25: 13—21	5.17	6.48	9.43
S	25		Council of Nicea	325 2 Kings 17: 1—8	5.18	6.46	10.27

34 Twelfth Sunday after Trinity Mark 7: 31-37; 2 Cor. 3: 4-9

S	26		First Luth. Conf. in Am.	1748 2 Kings 17: 9—23	5.19	6.44	11.21
M	27		Hugo Grotius †	1645 Ezek. 34: 1—10	5.20	6.43	morn
T	28		St. Augustine †	430 Ezek. 34: 11—19	5.21	6.41	.27
W	29		Ulrich v. Hutten †	1523 Ezek. 34: 20—31	5.22	6.39	1.36
T	30		Mel. College taken over	1871 Ezek. 33: 1—9	5.23	6.38	2.56
F	31		John Bunyan †	1688 Ezek. 33: 10—20	5.23	6.36	4.15

MOON'S PHASES

Full Moon, 2nd, 11: 11 P. M.

New Moon, 17th, 12:21 P. M.

Last Quarter, 9th, 1:56 P. M.

First Quarter, 25th, 1:08 A. M.

O still in accents sweet and strong
 Sounds forth the ancient word,—
 "More reapers for white harvest fields,
 More laborers for the Lord!"

Week	Days Month	September 1917		Sun rises	Sun sets	Moon rises and sets
		MEMORABLE DAYS	Bible Readings	H. M.	H. M.	H. M.
S	1	Calvin returns to Geneva 1541	Ezek. 37: 11—14	5.24	6.35	rises
35 Thirteenth Sunday after Trin. Luke 10: 23-37; Gal. 3: 15-22						
S	2	H. Lufft† printer 1st Ger. Bible 1584	Ezek. 37: 15—27	5.26	6.33	6.54
M	3	Labor Day	Dan. 1: 1—9	5.27	6.31	7.24
T	4	First steamboat on Hudson 1807	Dan. 1: 10—20	5.28	6.29	7.56
W	5	Continental Cong., Phila. 1774	2 Cor. 6: 11—18	5.29	6.28	8.33
T	6	Matthias Waibel † 1525	Eph. 5: 6—21	5.30	6.26	9.15
F	7	Hannah More † 1833	Jer. 35: 1—11	5.31	6.24	10.05
S	8	Barmen Mission Society 1818	Jer. 35: 12—19	5.32	6.22	10.58
36 Fourteenth Sunday after Trin. Luke 17: 11-19; Gal. 5: 16-24						
S	9	Giovanni Pasquali † 1560	1 Pet. 4: 1—11	5.33	6.21	11.56
M	10	Perry defeats the British 1813	Dan. 2: 17—30	5.34	6.19	morn
T	11	Battle of the Brandywine 1777	Dan. 2: 31—45	5.35	6.17	.50
W	12	Francis Guizot † 1874	Dan. 3: 1—12	5.36	6.15	1.55
T	13	Bat. on Plains of Abraham 1759	Dan. 3: 13—23	5.37	6.14	2.55
F	14	James Fenimore Cooper † 1851	Dan. 3: 24—30	5.38	6.12	3.55
S	15	Ev. Mission Society, Basel 1815	Dan. 4: 4—18	5.39	6.11	4.55
37 Fifteenth Sunday after Trin. Matth. 6: 24-34; Gal. 5: 25-6: 10						
S	16	Mt. Ceniz Tunnel 1871	Dan. 4: 19—33	5.40	6.08	5.53
M	17	Boston founded 1630	Dan. 5: 1—12	5.41	6.07	sets
T	18	Fugitive Slave Bill 1850	Dan. 5: 13—27	5.43	6.05	6.44
W	19	Dr. Thomas J. Barnardo † 1905	Dan. 6: 1—9	5.44	6.03	7.13
T	20	Temp. sov. of Pope ends 1870	Dan. 6: 10—23	5.45	6.01	7.45
F	21	Sir Walter Scott † 1832	Dan. 7: 1—8	5.46	6.00	8.26
S	22	London Mission Society 1795	Dan. 7: 9—14	5.47	5.58	9.16
38 Sixteenth Sunday after Trinity Luke 7: 11-17; Eph. 3: 13-21						
S	23	Rhenish Mission Society 1828	Dan. 7: 15—28	5.48	5.56	10.14
M	24	Evangelical Day, Chicago 1893	Isa. 6	5.49	5.54	11.20
T	25	Balboa discovered Pacific 1513	2 Chron. 30: 1—13	5.50	5.53	morn
W	26	Peace of Augsburg 1555	Isa. 55: 1—14	5.51	5.51	.33
T	27	Prussian Union 1817	2 Chron 34: 1—13	5.52	5.49	1.49
F	28	Ger. Prot. Orph. Home, St. L. 1858	2 Kings 25: 1—12	5.53	5.47	3.06
S	29	"Ger. Ev. Syn. of N. A." adop. 1877	Dan. 1: 8—20	5.54	5.46	4.23
39 Seventeenth Sunday after Trinity Luke 14: 1-11; Eph. 4: 1-6						
S	30	George Whitfield † 1770	Dan. 6: 10—23	5.56	5.44	rises

MOON'S PHASES

Full Moon, 1st 6:21 A. M. New Moon, 16th, 4: 28 A. M.
 Last Quarter, 8th, 1:05 A. M. First Quarter, 23rd, 11:41 P. M.
 Full Moon, 30th, 2:31 P. M.

Spread, O spread, thou mighty Word,
Spread the kingdom of the Lord,
Wheresoe'er His breath has given
Life to beings meant for heaven.

Week	Days Month	October 1917		Sun rises	Sun sets	Moon rises and sets
		MEMORABLE DAYS	Bible Readings			
M	1	Marburg Conference	1529 Ps. 85	5.57	5.42	5.51
T	2	Johann Gutenberg †	1468 Ps. 126	5.58	5.40	6.27
W	3	George Bancroft	1800 Ps. 120	5.59	5.39	7.08
T	4	Theodor Fliedner †	1864 Ps. 121	6.00	5.37	7.56
F	5	Liberia a Republic	1847 Ps. 125	6.01	5.35	8.49
S	6	Franz Daniel Pastorius arr.	1683 Ps. 130	6.02	5.33	9.47

40 Eighteenth Sunday after Trin. Matth. 22: 34-46; 1 Cor. 1: 4-9

S	7	Henry M. Muehlenberg †	1787 Ps. 145	6.03	5.32	10.47
M	8	Rembrandt van Rijn	1669 Isa. 40: 1-11	6.04	5.30	11.48
T	9	David Brainerd †	1747 Isa. 40: 12-18	6.06	5.28	morn
W	10	Schwabach Conference	1529 Isa. 40: 19-31	6.07	5.27	.48
T	11	Ulric Zwingli †	1531 Isa. 42: 1-8	6.08	5.25	1.48
F	12	America discovered	1492 Isa. 44: 24-45: 7	6.09	5.23	2.48
S	13	Kaiserswerth Deac. Home	1836 Isa. 49: 14-26	6.10	5.22	3.46

41 Nineteenth Sunday after Trinity Matth. 9: 1-8; Eph. 4: 22-28

S	14	Battle of Hastings	1066 Ezra 1: 1-11	6.11	5.20	4.46
M	15	Ger. Ev. Ch. Ass'n. of West	1840 Ezra 3: 1-13	6.13	5.19	5.47
T	16	John Brown, Harper's Ferry	1859 Ezra 4: 1-6	6.14	5.17	sets
W	17	Andreas Oslander †	1552 Hag. 1: 1-11	6.15	5.15	5.48
T	18	Edict of Nantes revoked	1685 Ezra 6: 6-12	6.16	5.14	6.26
F	19	Surrender at Yorktown	1781 Hag. 2: 1-9	6.17	5.13	7.14
S	20	Philip Schaff †	1893 Hag. 2: 10-23	6.18	5.11	8.09

42 Twentieth Sunday after Trin. Matth. 22: 1-14; Eph. 5: 15-21

S	21	Battle of Trafalgar	1805 Ezra 6: 13-22	6.20	5.09	9.14
M	22	Karl Martell †	741 Ezra 7: 1-10	6.21	5.08	10.24
T	23	William Penn lands in Am.	1682 Ezra 7: 11-20	6.22	5.06	11.33
W	24	Rev. Oscar Lohr to India	1867 Ezra 7: 21-28	6.23	5.05	morn
T	25	Karl F. W. Walther	1811 Ezra 8: 15-23	6.24	5.03	.47
F	26	Barmen Mission Institute	1832 Ezra 8: 24-36	6.26	5.02	2.02
S	27	Michael Servetus burned	1553 Ezra 9: 5-15	6.27	5.01	3.15

43 Twenty-first Sunday after Trin. Jno. 4: 46-54; Eph. 6: 10-17

S	28	Eden Theol. Sem. dedicated	1883 Ezra 10: 1-12	6.28	4.59	4.31
M	29	Alfred the Great †	900 1 Kings 20: 1-10	6.29	4.57	5.46
T	30	Hiram Bingham	1789 1 Kings 20: 11-21	6.31	4.56	rises
W	31	Luther's ninety-five Theses	1517 Isa. 2: 5-17	6.32	4.55	5.45

MOON'S PHASES

Last Quarter, 4th, 4:14 P. M.

New Moon, 15th, 8:41 P. M.

First Quarter, 23rd, 8:38 A. M.

Full Moon, 30th, 12:19 A. M.

A little while for patient vigil-keeping,
To face the stern, to wrestle with the strong;
A little while to sow the seed with weeping:
Then bind the sheaves and sing the harvest song.

Week	Days Month	November 1917		Sun	Sun	Moon rises and sets H. M.
		MEMORABLE DAYS	Bible Readings	rises H. M.	sets H. M.	
T	1	First M. E. General Conf.	1792 Luke 15: 11—16	6.33	4.54	6.36
F	2	Jenny Lind †	1887 Luke 15: 17—32	6.34	4.53	7.34
S	3	Stanley finds Livingstone	1871 Isa. 5: 11—17	6.36	4.51	8.34

Reformation Day Offering for Eden Theological Seminary

44 Twenty-second Sun. after Trin. Matth. 18: 23-35; Phil. 1: 3-11

S	4	Mendelssohn-Bartholdy †	1847 Ps. 1	6.37	4.50	9.35
M	5	Ludwig Harms †	1865 Neh. 1: 1—11	6.38	4.49	10.37
T	6	Gustavus Adolphus †	1632 Num. 14: 11—19	6.39	4.48	11.39
W	7	Willibrord †	739 2 Sam. 7: 18—29	6.41	4.47	morn
T	8	John Milton †	1674 2 Chron. 20: 5—12	6.42	4.45	.37
F	9	Emil Frommel †	1896 Isa. 37: 14—20	6.43	4.44	1.36
S	10	Count v. d. R. Volmarstein †	1878 Dan. 9: 4—19	6.44	4.43	2.35

45 Twenty-third Sun. after Trin. Matth. 22: 15-22; Phil. 3: 17-21

S	11	Joh. Friedrich v. Schiller	1759 Ps. 132: 1—10	6.46	4.42	3.36
M	12	Theodore Passavant †	1864 Neh. 2: 1—8	6.47	4.41	4.39
T	13	Stephen Gardiner †	1555 Neh. 2: 9—20	6.48	4.40	5.42
W	14	Jean Paul †	1825 Num. 14: 20—35	6.49	4.39	6.47
T	15	Johann Kepler †	1630 2 Chron. 20: 14-19	6.51	4.39	sets
F	16	Suez Canal opened	1869 Isa. 37: 21—32	6.52	4.38	6.04
S	17	David Zeisberger †	1808 Dan. 9: 20—27	6.53	4.37	7.06

46 Twenty-fourth Sun. after Trin. Matth. 9: 18-26; Col. 1: 9-14

S	18	Ludwig Hofacker	1828 Ps. 132: 11—18	6.54	4.36	8.14
M	19	Johann M. Boltzius †	1765 Ps. 103: 1—11	6.56	4.35	9.27
T	20	John Williams †	1839 Ps. 103: 12—22	6.57	4.34	10.39
W	21	Voltaire (Jean M. Arouet)	1694 Ps. 104: 1—12	6.58	4.34	11.51
T	22	Cecilia	232 Ps. 104: 13—23	6.59	4.33	morn
F	23	Clement of Rome †	101 Ps. 104: 24—35	7.00	4.32	1.02
S	24	John Knox †	1572 Ps. 116: 1—9	7.02	4.32	2.15

Memorial Sunday Offering for Ministerial Relief

47 Twenty-fifth Sun. after Trin. Mat. 24: 15-28; 1 Thess. 4: 13-18

S	25	Isaac Watts †	1748 Ps. 116: 10—19	7.03	4.31	3.27
M	26	Wm. Cowper	1731 Neh. 4: 7—20	7.04	4.31	4.40
T	27	Jakob Boehme †	1624 Neh. 4: 1-6, 21-23	7.06	4.30	5.53
W	28	Washington Irving †	1859 Neh. 5: 1—13	7.06	4.30	rises
T	29	Thanksgiving Day	Neh. 5: 14—19	7.07	4.30	5.19
F	30	Mark Twain (Sam. Clemens)	1835 Neh. 6: 1—9	7.08	4.29	6.19

MOON'S PHASES

Last Quarter, 5th, 11:03 A. M. First Quarter, 21st, 4:29 P. M.
New Moon, 14th, 12:28 P. M. Full Moon, 28th, 12:41 P. M.

Hark, the glad sound! the Saviour comes,
The Saviour promised long:
Let every heart prepare a throne,
And every voice a song.

Week	Days Month	December 1917		Sun rises	Sun sets	Moon rises and sets
		MEMORABLE DAYS	Bible Readings			
S	1	Abraham a Santa Clara † 1709	Neh. 6: 10—19	7.10	4.29	7.20
48		First Sunday in Advent	Matth. 21: 1-9; Rom. 13: 11-14			
S	2	New Testament in Japanese 1879	Zech. 4: 1—10	7.11	4.29	8.23
M	3	Countess Schwarzb. Rudolst. 1706	Neh. 8: 1—12	7.12	4.28	9.25
T	4	Westminster Standards 1646	Neh. 9: 1—15	7.13	4.28	10.26
W	5	Wolfgang A. Mozart † 1791	Neh. 9: 16—25	7.14	4.28	11.23
T	6	First Convert in Australia 1863	Neh. 9: 26—38	7.15	4.28	morn.
F	7	Konstantin Tischendorf † 1874	Ps. 19: 7—14	7.16	4.28	.24
S	8	Vatican Council 1869	Ps. 119: 1—16	7.17	4.28	1.24
49		Second Sunday in Advent	Luke 21: 25-36; Rom. 15: 4-13			
S	9	Sir Anthony Van Dyck † 1641	Ps. 119: 97—112	7.17	4.28	2.24
M	10	Treaty of Paris 1898	Neh. 13: 15—22	7.18	4.28	3.26
T	11	Max Schenkendorf † 1817	Ex. 20: 8—11	7.19	4.28	4.32
W	12	Albrecht von Haller † 1777	Jer. 17: 19—27	7.20	4.28	5.37
T	13	Phillips Brooks 1835	Isa. 56: 1—8	7.21	4.28	6.41
F	14	First Wireless across Atl. 1901	Isa. 58: 1—14	7.22	4.28	sets
S	15	Isaak Walton † 1683	Luke 13: 10—17	7.22	4.29	6.01
50		Third Sunday in Advent	Matth. 11: 2-10; 1 Cor. 4: 1-5			
S	16	Boston Tea Party 1773	Matth. 12: 1—13	7.23	4.29	7.13
M	17	John Greenleaf Whittier 1807	Mal. 3: 1—12	7.24	4.29	8.28
T	18	Thirteenth Amendment 1865	Jer. 31: 1—9	7.24	4.29	9.41
W	19	Bayard Taylor † 1878	Jer. 31: 10—20	7.25	4.30	10.51
T	20	Catharine Luther † 1552	Jer. 31: 21—30	7.26	4.30	morn
F	21	Pilgrims land 1620	Jer. 31: 31—37	7.26	4.31	.07
S	22	Dwight L. Moody † 1899	Jer. 33: 1—11	7.26	4.31	1.16
51		Fourth Sunday in Advent	Jno. 1: 19-28; Phil 4: 4-7			
S	23	Cotton Mather † 1652	Jer. 33: 12—26	7.27	4.32	2.29
M	24	<i>Christmas Eve</i>	Matth. 2: 1—12	7.27	4.32	3.41
T	25	<i>Christmas Day</i>	Matth. 2: 13—23	7.28	4.32	4.48
W	26	<i>Second Christmas Day</i>	Luke 2: 1—14	7.28	4.33	5.52
T	27	David Nitschmann 1696	Luke 1: 67—79	7.28	4.34	6.49
F	28	Lord Macaulay † 1858	Gal. 4: 1—7	7.29	4.35	rises
S	29	William Ewart Gladstone 1809	Hebr. 2: 1—9	7.29	4.36	6.09
52		Sunday after Christmas	Luke 2: 33-40; Gal. 4: 1-7			
S	30	New Mexico purchased 1853	Hebr. 2: 10—18	7.29	4.37	7.11
M	31	<i>New Year's Eve</i>	Ps. 123, 124	7.30	4.37	8.12

MOON'S PHASES

Last Quarter, 6th, 8:14 A. M. First Quarter, 21st 1:07 A. M.
New Moon, 14th, 3:17 A. M. Full Moon, 28th, 3:52 A. M.

Four Hundred Years of the Reformation

During the first half of the sixteenth century there took place in Western Europe a religious revolution which, next to the establishment of Christianity itself, is the most important movement of world history. Its roots go back to the conflicts of the German emperors with Rome, and its final effects are not yet entirely revealed. The Middle Ages, with their superstitious reverence for authority and precedent, had aimed at the union and centralization of Christendom under the pope or the emperor, or the pope *and* the emperor. Only thus did the Crusades with their aim at the Christian conquest of the Holy Land become possible. But the Crusades also brought the West and the East together again after centuries of separation. The crusaders had brought with them not only new ideas and new knowledge, but also the taste for a larger freedom than the Church would give them. The fall of Constantinople, 1453, brought a stream of Greek scholars to Europe who taught Europe to think for itself and to question the authority of the Church, which the Great Schism, the spectacle of rival popes claiming the allegiance of Christendom and launching anathemas at each other's heads had already greatly weakened. The new awakening touched every department of human life and thought and really amounted to a rebirth of Europe.

In its application to religion and the Church the movement was aided by the corruption of the papacy in teaching and doctrine, and by its intrusion in temporal and political affairs.

1517 Men like Wyclif in England, Hus in Bohemia and Savonarola in Italy raised their voices for purer living, higher thinking and the freedom of thought and conscience from the bondage of Rome. In Martin Luther there appeared the leader for whom Europe was waiting, and his bold act, on October 31, 1517, of nailing to the door of the castle church at Wittenberg his famous ninety-five theses against the sale of indulgences marks the real beginning of the Reformation. It was a day of spiritual and intellectual emancipation for Europe, and Luther and his co-workers and followers, Melancthon, Zwingli, Calvin and others laid the

foundation of modern education and civilization and of religious and political freedom. They appealed to the Bible and to the early Church and restored to mankind the original Gospel of salvation from sin thru faith alone. Luther has been rightly called the pioneer of religious freedom and the founder of Protestant civilization, "who gave to the Christian Church a new life, to the nations of Europe the open Bible, and to the German people a language and a literature."

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Naturally each one of the Reformers expressed his convictions on the basis of his own experience and in his own individual manner. Luther was led to protest against the errors and the corruption of the Roman Church thru severe spiritual struggles and a deep personal experience. Zwingli was repelled by the abuses of the Church and aimed to reform it by removing from the daily practice of religion whatever interfered with the original purity of Christianity. Melancthon was first of all a scholar, a man of irenic and judicial spirit, who put the stamp of breadth and thoroughness upon Protestant life and thought. To Calvin religion was a real living force to be expressed, not primarily in a correct and comprehensive system of doctrine, but in a life of duty to the glory of God.

It was in accordance with the fundamental idea of the Reformation that each one of these men was entitled to and claimed for himself the same measure of freedom of conscience. All of them had, however, been trained and educated under the Roman system which knew unity only as uniformity. Hence it was difficult for each to exercise toward the other that spirit of tolerance, within the limits of a sincere devotion to Jesus Christ as Saviour, Redeemer and Lord, which was really the mind of Christ and the Apostles. They did not yet understand that one human mind cannot grasp the whole meaning of God's revelation, that the human view of truth is shaped and conditioned by many differences of race, education, temperament and environment, and that the relationship of these views toward one another is not that of truth toward falsehood, but rather that of one part toward another part.

The differences of opinion which existed between the Reformers, especially in regard to the Lord's Supper, were mag-

nified and exaggerated by their followers to the extent that
 1617 within a century after the beginning of the Reforma-
 tion Protestantism was divided into two hostile
 camps, each of which was doing its best to vilify and condemn
 the other. A number of attempts had been made to bring the
 Lutheran and Reformed factions together, but it seemed as tho
 every such attempt only served to increase the rivalry and
 bitterness. The horrors of the Thirty Years' War, which be-
 gan immediately after the first centenary of the Reformation,
 was to a very large extent the result of the suspicion and hos-
 tility engendered by the theological controversies between
 Lutheran and Reformed, and the political complications re-
 sulting therefrom, as well as the Roman Catholic aspiration
 to conquer a divided enemy by force of arms.

It is worth noting that in 1613, just before the first close
 of the century of the Reformation, Johann Sigismund, the
 elector of Brandenburg, who had been educated as a strict
 Lutheran, declared his adherence to the Reformed faith be-
 cause he could not approve the extreme position taken by the
 Lutherans of his day. In claiming freedom of conscience for
 himself he expressly renounced the principle of the territorial
 system, i. e., the control over the conscience of his subjects
 which the rulers of his day claimed as their privilege, and
 which had been the chief cause of all the religious conflicts.
 He was the first Protestant prince to proclaim freedom of
 conscience in his territory and to forbid theological controver-
 sies from the pulpit. In 1614 a national Protestant conference
 in France proposed a union of all Protestant Churches under
 the name the Evangelical Church.

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The second century of the Reformation opened with the
 great religious struggle of the Thirty Years' War between
 Protestants and Catholic, in which Germany was the chief
 arena of conflict. Altho the Peace of Westphalia, which con-
 cluded the struggle, had formally recognized the legal equality
 of Roman Catholics, Lutherans and Reformed, bitterness and
 hostility still persisted. But the chastenings of the war, com-
 bined with the influence of men like Johann Arndt, 1555—1620;
 Jakob Boehme, 1575—1624; Johann Gerhard, 1582—1637;
 Georg Calixtus, 1586—1636; Valentin Andreae, 1586—1654, and
 finally Philip Jakob Spener, 1633—1705, all of whom empha-

sized the supreme importance of a sincere and devoted personal Christian life above that of the pure doctrine, gradually brought about a great change in German Protestantism. Their work gave birth to Pietism with its evangelistic earnestness and missionary enthusiasm, which was rounded out and strengthened by the educational and philanthropic work of August Hermann Francke, 1663—1727.

Naturally such influences also awoke a new longing for Protestant and Christian unity. The Colloquy at Leipsic, 1631, between German Lutherans and Reformed, tho unsuccessful, yet proved the need of closer relations. It also

1717 brought about a political union of the German Protestant principalities and states under the leadership of the Great Elector of Brandenburg, who made the promotion of Protestant unity the special religious aim of his reign, and abolished altogether, in the dominions represented, the prerogative of dictating the faith of subjects. The Thorn Colloquy, which convened with a view of reconciling the Protestant and Catholic subjects of King Wladislaw of Poland, is of importance because of the manner in which Calixtus stated the points held in common by Lutherans and Reformed. The conference at Cassel, 1661, aimed at mutual toleration, and its most important result was the decision to forbid personal attacks in the pulpit because of theological differences.

The close of the second century of the Reformation therefore found German Protestants nearer together than ever before. Protestantism had become a real power in the land, a fact which is best evidenced in the practical work of Francke's schools and orphanages, which had reached their highest development by 1717, and in the fact that Ziegenbalg and Pluetschau, the pioneer Protestant missionaries, had begun their work in India nearly a decade before.

* * *

But antagonistic forces were already at work to destroy what had been gained. In England there had arisen a movement to find a standard of religious truth without a divine revelation, and, while asserting a belief in God and the duty of worshipping Him in virtue and piety in order to conquer sin, and in a divine judgment, ignored faith in Jesus Christ as the Saviour, Redeemer and Lord of men. This movement, which goes by the name of Deism, and was begun by Lord

Herbert of Cherbury between 1625—50, continued to gain headway in England, and, aided by the reaction from strict formal orthodoxy, took root in Germany under the name of Rationalism, because it tended to make reason the only norm of faith. Thru its influence the churches became mere lecture rooms; all distinctively Christian thought was removed from the hymns sung by the people, and sermons became long-winded moral treatises on the general utility of things. Baptism and the Lord's Supper were robbed of their meaning and confirmation was degraded into a mere promise of virtue.

It was under such conditions that Zinzendorf, a religious genius, richly endowed with gifts of head and heart, exerted a widespread influence in the direction of personal sanctification, evangelism, and missionary effort. The Pietistic movement of Spener, and the Moravian revival of Zinzendorf also played an important part in the origin of the Anglo-American revival of the Wesleys and Whitefield, the founders of Methodism. Rationalism was the protest of the human intellect against a merely formal belief in creeds and a religion which apparently could only condemn those who thought differently. The agnosticism and atheism which followed in its wake helped to bring on the French Revolution and the political upheaval in Europe under Napoleon, with which the third century of the Reformation closes. Its contribution to Protestantism, tho a negative one, was that of emphasizing the necessity of co-operation on the part of the two chief divisions against a common enemy, and a new consciousness of that which both have in common.

The affliction which the Napoleonic wars had brought upon Europe, and especially upon the German people, had helped them to forget to some extent their previous differences and to appreciate the precious common heritage of the Reformation. Their hearts were turned more thoroly toward Him from whom cometh help, and the desire for a united Protestant Church went hand in hand with that for a united Germany. The approaching tercentenary of the Reformation furnished a most fitting occasion for a forward step of this character, and on Sept. 27, 1817, King Frederick III. of Prussia published his famous cabinet order which gave formal and legal status to the union of the German Lutheran and Reformed Churches, practical plans for which had already been formulated in a number of provinces by churches of both sides.

The idea of this union was not that of absorption of either Church by the other, nor the formation of a third; neither did it involve any giving up of teachings or practices that had been a part of their historic development. Neither persuasion on the one hand nor indifference on the other were to have anything to do with the realization of this ideal of Protestant union; it was not to be a mere outward, formal proceeding, but a product of free and voluntary action; it was to be not a theological but a religious union, the actual and perfect coming together of both Churches into one Evangelical Church in the true spirit of the Church's Founder and Head. No attempt was made to formulate a common doctrinal basis, and it was not the monarch's purpose to adjust any differences of teaching, but rather to allow them to remain side by side until a broader view and a deeper insight should realize their insignificance as compared with the large and fundamental things which both had in common. The name of the united Church was to be simply Evangelical, thus stating clearly what was to be the sole contents of its preaching and teaching.

The overwhelming majority of German churches gladly followed the lead of Prussia and joined the Evangelical Church, and the union of the two Churches almost immediately became fruitful in a wide-spread evangelistic and missionary revival, the organization of practically all the older German missionary societies being directly traceable to the increased spirituality and interest in Christian service which followed the proclamation of the Evangelical Union.

This proclamation of Protestant union thus stands out as one of the landmarks of Church history and is really the beginning of a new era in the development of Protestantism. It brought to the Protestant Churches of Germany the full freedom of conscience and broad tolerance which were the essential characteristics of the Reformation, but which had not heretofore been able to find adequate expression.

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In Germany the new movement developed slowly, partly because the conditions which had developed during three centuries of religious life were not easily changed, partly because the government later on unfortunately attempted to force the introduction of a new book of worship upon some of

the churches who had declared themselves opposed to the new ideas. Thousands of Germans, however, soon began to emigrate to the United States, among them multitudes of those who cherished the Evangelical ideals and principles, and less than a quarter of a century after the proclamation of the Evangelical union six Evangelical pastors banded themselves together at Gravois Settlement, St. Louis County, Mo., and embodied the Evangelical principles in a doctrinal statement which preserves all the essential truths for which the German Reformation stands, and at the same time emphasizes the freedom of conscience and the unity of spirit which had so long been lacking. On the soil of complete religious freedom guaranteed by the constitution of the United States these principles found a much more ready and rapid acceptance than was possible amid the historically fixed conditions of Germany, and during the seventy-six years of its existence the German Evangelical Synod of North America has not only demonstrated its vitality, but has come to stand for a definite and valuable contribution to the development of American Christianity: for the Cross of Christ as the sole and sufficient means of salvation; for the liberty of conscience that places the Word of God far above man-made creeds and interpretations, and for the unity of the spirit in the bonds of peace that condemns no honest seeker of salvation from sin.

For many years the barriers of language have kept this Evangelical message from being heard by the mass of American Christians, while indifference from within and opposition from without have conspired to deprive it of much of the results of three-quarters of a century's growth and labor. But the future is bound to be greater than the past. It is surely not an accident that the transition from the German language into that of the American people is taking place just when the American denominations, tired of wasteful rivalry and competition, and longing for a closer relationship and co-operation, are banding themselves together for larger and better service to the nation and the world. This movement, which is gaining strength with every passing year, offers the Evangelical Church of America a unique opportunity to contribute to the Christianity of America and the world its own cardinal union principle as the simplest and most promising expedient for bringing together all the followers of the Master.

We know not what may be the outcome, in a religious way, of the terrible conflict now raging in Europe: whether it will serve to make the conflicting racial and religious ideals realize their interdependence, and help to reconcile the different types of national and religious development that have been growing up in Europe since the Reformation, or whether the awful struggle portends the tribulation of the times of the end the advent of the Man of Sin. In any event, however, the fourth centenary of the Reformation and the first of the Evangelical Union finds the Evangelical Church of America able and ready to render the particular service for which it appears to have come into the kingdom for such a time as this: that of furnishing a broad but strong and practical basis for gathering together the children of God that are scattered abroad; of combining strong and conservative Evangelical piety with American push and progress; of welding together the differing but supplementary types of Christianity represented by the Germanic and the Anglo-Saxon races into such a firm and lasting union that shall make it possible for the kingdom of the world to become the kingdom of our Lord, and of His Christ; to the end that He alone shall reign forever and ever.

A Prayer for the Quadricentenary

All praise and honor to Thee, O merciful God of our fathers, that by Thine unending favor Thou hast established the work of Thy servants thru four centuries of steady toil and heroic effort, and for the growth and the achievements Thou hast graciously granted our beloved Evangelical Synod in spite of many faults and failures. Fill our hearts, we beseech Thee, with a more fervent devotion and enthusiasm for Thy truth and Thy kingdom; and inspire us all with a new loyalty and earnestness as we enter a new century of the work of the Reformation with its new opportunities of service and conquest. Do Thou consecrate us anew for the great task in this our beloved country and thruout the world, that in a stronger faith and a more perfect obedience we may preach the glorious Gospel of the Cross in all its beauty and power with every talent Thou hast given us to all who are still in darkness and the shadow of death, to the end that all Thy children, now divided and scattered abroad, may be gathered together, that they may all be one, one flock and one Shepherd.

Amen.

The first Martyr of the German Reformation

FROM THE GERMAN OF DR. LUDWIG SCHNELLER

No part of the picturesquely beautiful course of the Rhine is more fascinatingly lovely than that of the Siebengebirge, between Mainz and Coblenz. The Seven Mountains, with the quiet villages that nestle between; with the vineyards and forests that deck their slopes; the ruins of ancient castles and forts with numberless legends clustering about them, and the splendid river at their feet, make one of the most inspiringly beautiful spots of all Europe. The loftiest of these mountains is the Drachenfels, and its wooded and rocky slopes were long crowned by an ancient castle with towers and parapet, the seat of one of the oldest and proudest families of Germany's nobility. The legend has it that Otilie, a Christian maiden captured in a raid at the time when Christianity first found entrance among the German tribes, was miraculously saved from the jaws of the dragon to whom she was to be sacrificed at this place.

In the summer of 1520 a band of students from the Latin school at Koenigswinter, having cast aside their musty volumes and exchanged the narrow atmosphere of the school room for the sunny and invigorating air of the river and the mountains, might have been seen upon the highway that skirted the river. Their lusty songs rang out and echoed thru the valleys and along the winding stream. From the heavily laden boats that slowly pushed their way down stream to Cologne their songs were answered by cheerful shouts, but the eager youths paid more attention to the groups of flaxenhaired maidens whom they met in the village market places.

Stopping at a wayside inn they quenched their youthful thirst and fell to discussing their plans for their four weeks' vacation. Most of them were returning to the quiet of their native towns and villages. One of them, however, a tall, handsome youth, more adventurous than the others, was bent on following the wanderlust. "Godspeed to you, my comrades," he said, "you may go where you list, but I want to see the world and the people. As the Rhine wanders on from city to town, and from town to city and village, so too shall I go where it pleases me, to enjoy the life and the beauty round about me."

When his comrades had departed he stood for a time gazing in rapturous contemplation at the wonderful scenery before him. Far up on the heights of the Drachenfels the windows of the ancient castle shone in the sunlight, and the streamers and pennants that fluttered from its walls and towers seemed to tauntingly dare him to climb the hills and explore the bold heights on which it stood. "I shall go at

once," he said to himself; "who knows what good fortune the lofty crag may hold for me."

Picking his way along the narrow rocky footpath that led up from the valley he was soon lost in the solitude and quiet of the forest. Centuries old the mighty oaks and beeches reared their stalwart trunks heavenward, while at his side the brooklet softly murmured its sylvan secrets. Hundreds of nightingales poured forth their beautiful songs like a wonderful heavenly choir, and as he slowly wended his way upward he drank in joyously all the beauty of sound and color that surrounded him.

Suddenly he was roused from his musings by the rumbling of distant thunder and the swaying of the mighty treetops before the approaching storm, one of these sudden thunderstorms that often sweep down these mountain valleys almost without a warning to the lonely wanderer. In a few moments the rain poured down in torrents, and as there was no shelter near, the young man was obliged to press forward as best he could, hoping that the storm would cease as suddenly as it had arisen.

Hark! was not that the sound of moaning and crying, as if some one were in distress? Following the sounds the youth soon came upon a woman, apparently a lady of rank, leaning against a tree. She was no longer young and her face portrayed the agony she was suffering. "Can I be of service to you?" said the youth quickly when he saw her plight; "Are you hurt?"

"I was hurrying back to the castle," the lady answered, smiling faintly in spite of the pain, "when the storm broke loose. I stumbled over the roots of this forest giant and fell. My foot is in great pain and I cannot walk."

Gallantly he extended his arm and tried to lead her forward slowly. It was plain, however, that the pain of walking was too much for her. "Won't you go to the castle and call for aid?" she said as she stopped.

"And leave you here in the storm alone? Never!" he said. "If you will trust yourself to my arms I will carry you up to the castle. It will be a pleasure for me to do this."

It was not a heavy load and in a few moments he was on his way toward the heights on which the castle stood. There was great commotion when he arrived there with his burden, for the lady who had thus been brought to safety was none other than the Countess of Drachenfels herself. Softly the young man put her down, while the servants hurried to make their mistress comfortable in her rooms.

His burden thus safely delivered the youth prepared to depart. "I might praise this summer storm for the opportunity it afforded me to be of service to a noble lady," he said, "were it not for the pain and discomfort which it brought to you. Farewell, and may you soon fully recover from your suffering."

"Not so," said the countess quickly, "I should be ungrateful indeed if I suffered you to depart thus unthanked and unhonored. You shall at least stay with us and be our guest until the morrow. Master castellan, take the young man to the guest room in the tower and see that he wants neither food nor drink, the best the castle can afford."

The tower occupied the extreme corner of the rocky summit on which the castle was built and commanded a perfect view, not only of the valley beneath and the surrounding hills, but also of the beautiful river, above and below, as it wound its tortuous course to the sea. Fascinated by the wonderful scene before him the young man gazed out of the window lost in admiration. His youthful appetite did ample justice to the bounteous meal the servant had prepared, and later the castellan brought a sample of the choicest vintage the cellar afforded. Filling the silver cup to the brim he drank a welcome to the guest who had served the mistress of the castle so well in her distress, and had thereby gained the respect and esteem of all her household.

"It is not much that I have done," said the youth, "let us rather drink to the health of your noble lady. No doubt the noblest blood of the realm courses in her veins as she dwells by the side of her husband in the midst of the most beautiful spot of the wonderful Rhine country."

"Our honored mistress is indeed of noble descent," replied the castellan; "by birth she is a countess of Wied. It is three years now that we buried the honorable count yonder in the convent cemetery. His only son is at court to receive his training for a noble career, and an only daughter is all that is left to the widowed mother. May God bless her widowhood."

It was with deep rapture that the youth took a last look at the indescribably beautiful scenery that spread out beneath him as the sunset flooded the hills and the river with shimmering gold and cast a glorious halo over the Godesburg below and the church spires of Koenigswinter and Mehlem in the distance, while far away the massive towers of Bonn could be dimly seen. Like a stream of molten silver the great river threaded its way thru the landscape, with vineyards and harvest-fields on every hand. And when the last rays of the setting sun had vanished he watched the bright stars come out and the shooting stars—it was the middle of August—fly across the heavens as tho an invisible hand was penciling a mysterious message against the dark-blue background. "They say," he thought to himself, as he pondered on the strange manner in which he had been led right into the very castle of Drachenfels itself, "that those who listen to the message of the summer night stars may learn something that will bring them joy and happiness. It seems to me that what began to me with thunder and lightning must yet lead as in a dream to some great heavenly happiness and bliss."

The beauty of the landscape seemed still more enhanced on the following morning, when the rising sun shed a new glory over the hills, the forest and the winding river, and the church bells sounded so cheerfully and yet so reverently thru the stillness of the Lord's Day morning. He was awakened from his reveries by the call of the castellan, who summoned him into the countess' presence before he took his farewell.

They found the noble lady reclining on a couch, her lovely daughter at her side, ministering to her in filial tenderness. "Welcome to our mountain," said the countess as the youth entered the room; "yesterday you bravely helped me in an hour of trouble, and I thank you heartily. May we not know who you are, the land of your birth, and your destination, before you leave us again?"

"Pray, do not make so much of my humble service," was the youth's reply. "It was rendered gladly and has been but a gain to me. I am but a wandering scholar who has studied the liberal arts at Cologne and Ingolstadt, and lately at Koenigswinter. My cradle stood at Luettringhausen and my name is Adolf Klarenbach. It is vacation time and I am merrily following the Rhine as it flows along. My home is wherever its waters flow. To it belong my songs and I greet it with a free hand and a joyous heart. I care not for roof or clod, and proud of my freedom I journey thru the land, stopping wherever I please and going whenever I please."

"If you are thus free to go where and when you will," replied the countess, "can you not stay with us a while? You love the Rhine, you say; surely it is nowhere more beautiful than here, and from your tower window you may see the river and sing to it as long and as often as you wish. The castellan shall attend to your every need, and you shall be our honored guest until your studies shall call you hence again."

"I too must thank you for the good deed done to my mother," said the maiden modestly, as the young man bethought himself for a fitting answer to such a generous proposition. "If you are really a new St. Christopher, who carries pilgrims across the river," she added teasingly, "there will be work enough for you to do, for many pilgrims desire to cross to the holy sisters at Nonnenwerth."

As the young man looked at her maidenly loveliness, her deep-blue eyes gazing full at him, his mind was made up at once. "I thank you most cordially for the gracious invitation with which you honor me," he replied. "I will indeed very gladly stay with you in your lordly castle and serve you faithfully as guest and as companion."

It was a glorious time that now began for Adolf, a life the like of which he had never expected to experience. Many a wonderful hour he spent in the mountain forests of the neighborhood, and it was not long before he was thoroly at home on every dizzy height, in every valley and on every hillside. With his cross-bow and bolt he climbed to the dragon's lair and then down again to the water's edge thru rocky

gorges and the dense and stunted shrubbery that grew there. In his skiff he floated down the rapid river past Nonnenwerth island and the silence of its ancient walls, or sang his joyful song from the height of Roland Bend. Tired and thirsty he would then repair to the Heisterbach monastery, where the brethren greeted him with a refreshing bowl from the deep, cool cellar and listened eagerly to what he could tell them of the outside world.

But the most wonderful hours of all were those he could spend in the company of the young countess. Her beautiful countenance seemed far more beautiful to him than even the glorious river at sunset or sunrise, or the mellow gold of the moon- or star-light. It seemed as tho her very presence transfigured the whole castle, and all life seemed to have gone out from the world if, for a day or two, her merry laugh was not heard, or her rosy cheeks or golden hair had not been seen:

A Song of the Rhine

By the end of August came the day of St. Peter's festival on which, in honor of the great apostle, who had long been honored as a patron saint of the region, peasants and nobles gathered from far and near on "Peter's Mount" to worship the valiant hero, and even the sisters of Nonnenwerth and the Heisterbach friars did not disdain to join the merry throngs. The sisters were the special guests of honor in the countess' tent, apart from the crowd, while the brethren mingled freely with the motley company. The day began, as was right and proper, with a solemn mass. Afterward old and young disported themselves on the green with games and feasting and driking, or with dance and song, all for the greater glory of the saint.

In the midst of all this revelry the cry "Here comes the bard! The bard is here!" was suddenly raised, and everything else was forgotten for the moment in the general rejoicing at the advent of the famous singer. He was an elderly man, but the fire of youth was in his eyes as he stepped into the midst of the merry crowd, his long grayish hair flowing down his back, his harp in one hand, his staff in the other. Clothed in velvet jacket and knee breeches, and a broad-brimmed hat with a waving green plume, he was indeed a conspicuous figure and had no sooner greeted the guests than he became the center of attraction. "Sing us a song, beloved bard!" cried the maidens as they forgot the dancing floor, and "Sing us a song of the Rhine!" was echoed from one end of the noisy crowd to the other as the gaming tables and the flowing bowl lost their attraction.

With a graceful bow to the ladies and the assembled knights the bard began, softly and almost tenderly, to finger the strings of his harp, then louder and louder he played, and then suddenly plunged into the full volume of the melody. It was the kind of song he liked to sing: of the Rhine and its lovely scenery; of the brave and sturdy men and the tender and beautiful women who dwelt along its

banks; of its ancient castles and countless myths and legends, and finally of the sparkling wine that grew upon its favored hillsides. His closing words were a challenge to any one there to sing with him the beauties of the glorious Rhineland.

A shout of admiration arose as he closed, but none seemed willing to enter the lists against so valiant a knight of the harp. The Count of Godesberg, as the leader of the nobility, called upon the bard to sing again of what seemed best and most praiseworthy to him in all the Rhineland region. After that the arena was to be open to any one who might differ with him. The suggestion found favor, and the bard once more took up his harp and sang a song of his best friend, as he said, than whom none better could be found in all the holy Roman empire. It was the golden wine, the cup that cheers and inspires, and which no other land under the sun could yield. Turning to the friars present he cunningly alluded to their devotion to all things good and pure and to the frequency with which they were supposed to say mass without their prayerbooks in the cellars of the monastery.

Resenting such a base insinuation more than one of the Heisterbach brethren immediately sprang up to defend their reputation. The abbot, however, calmed them, calling upon one of them, who, taking the harp from the bard, remarked that it were bad indeed if the glorious Rhineland had nothing to praise but the wine that grew there. Was it not the special glory of the great river that it had been the means of bringing the Gospel to all the German people? Had not the first messengers of the cross come down its course, and did not a chain of chapels and churches extend down its entire length? Along its shores thousands of martyrs had sealed their faith with their blood in the early days, and the most splendid cathedral of all the empire lifts its majestic spires at Cologne. After him the good knight of the Loewenburg, whose ancestral castle crowned one of the distant hills, took up the harp and sang of the heroic spirit of liberty that had ever distinguished the people of the Rhine region, and which had held back in turn the Romans, the Huns and the Normans.

Both singers were heartily applauded, but the bard replied, "I too love liberty and religion, but what does either profit me if I cannot enjoy the sparkling draught which grows so lavishly in this blessed country?"

"Did I not," said the countess, as she turned to Klarenbach, who was standing near, "hear you praise the glory of the Rhine when you came to us? You too can sing, then why do you not also enter the contest and sing of the things that are greater than wine?"

"At your behest, my good lady, I shall gladly enter the lists, tho I am not a singer. What I have sung was only for my own enjoyment, not for an audience. But if it is your wish, I will make the attempt, even tho it may not turn out in the way you may desire."

Lightly the young man stepped forward. "Ye have heard the bard's great song," he said, "and none of us desires to dispute his claim to fame. At every glad festival along the Rhine he is there and all rejoice to see and hear him. But we are loth to think that there is nothing greater and better than the wine that grows along our beloved river. Are not the forts and castles on all the hilltops around us inspiring monuments to the highest and noblest treasures of our people, to the Christian faith, to love and chivalry and noble heroism? I need not go far to prove this to you. Right here before our very eyes is the Roland Rock, whose story proves me right."

Seizing the harp he told to its melodious strains how in the days of Karl the Great the brave knight Roland fell in love with Hildegund, the lovely daughter of the mighty Count of Drachenfels. On the very day of his wedding, however, he was called away to fight the Saracens. In many a fierce battle he fought victoriously until he fell wounded at Ronceval. The report of his death, as every one believed, came to his young bride like a bolt from a clear sky, and after many moons of sorrowful, hopeless waiting she turned to the convent to devote her life to prayers and good deeds.

But Roland was not dead, only severely wounded, and when he had been nursed back to health, nearly a year after he was wounded, he returned to claim his bride. In the agony of his disappointment at the news that she could no more be his own, he built himself a castle on a rocky height just opposite Nonnenwerth. Each morning when the chapel bell called the sisters to their devotions Roland watched for Hildegund, and she answered his greeting with a wave of her veil. One morning, however, he missed her in her accustomed place, and a week later a solemn procession with the Count of Drachenfels at the head came slowly forth from the little chapel to the little cemetery. Heartbroken Roland watched them as they laid the precious form tenderly to rest, and day by day his loving look sought out the little green mound as it had formerly sought out her angel face, until one morning they found him dead with his face turned toward the spot where his fondest hopes lay buried. They laid him to rest at her side, and they who were so cruelly separated in life slumber peacefully in death.

"You see you are wrong, O bard!" cried Klarenbach as he closed his song. "The greatest good we know is bravery and courage and the faithful love that lasts even beyond the grave. All hail, three times all hail to the ancient race of the Drachenfels!"

When the storm of applause with which Adolf's song was greeted had subsided, the judge arose from his seat to pronounce the verdict. "We have heard many a goodly song today," he said, "and we of the Rhine may well be proud of the many beautiful and precious things that were sung about our land today. But since only one can win the

prize, I deem that none sang so truly and beautifully of the highest possessions we can boast than Herr Adolf Klarenbach. Fill up, therefore, the golden cup to the brim and give it to the victor. Long live the singer of the Rhine!"

With a modest bow, however, Adolf declined the goblet, saying, as he did so, "Not to me, sir knight, not to me should this trophy go. I am but a youthful beginner who makes no pretense at mastering the art. Here is the bard, the uncrowned king of our joyous festivals, who richly deserves the honor. And surely we know him better than to believe that even he himself thinks the wine of our hills the best and greatest gift the Rhine has to offer. Full often have we heard him sing a nobler strain, and as long as he lives he will always remain the honored bard of the Rhine.

The bard was almost overcome with emotion at these generous words, but he could not resist their sincerity. "I drink your cup only because it is the best I have seen for many a day," he said as he emptied it with one great draught; "but where is there a people on earth where contests are thus decided, where the victor honors the vanquished, and where peace and rejoicing take the place of rivalry and envy? All hail always to the noble river Rhine and the still nobler people along its banks!"

Romans eight

It was not long after the day of St. Peter's festival that Adolf, in one of his strolls thru the woodlands, suddenly came upon a familiar figure in white reclining against a tree and intent only upon a book she was reading. Otilie had not noticed his approach, and he had not dreamed of finding her here at this time. In glad surprise, and as if enchanted by her simple beauty which fitted in so well with the wild flowers and the foliage around her, he watched her in silence for a few moments, her mind engrossed with what she was reading and all forgetful of all else.

"My greetings, gracious lady," he said finally, "who is the poet who has taken your soul away into the land of legends? Is it Parcial's romantic travels, or perhaps the story of Elsa of Brabant?"

With a start the maiden raised her eyes at the unexpected intrusion, but a friendly smile greeted his when she saw who it was. "None of these," she replied, "it is the letter to the Romans."

"The letter to the Romans!" he exclaimed, "By all the saints, you are joking!"

"Why should I be joking?"

"Why? Because no one ever found a book like this in a woman's hands. Not even I know more about it than the name."

"Then I wish you did know it. I know of none so great and deep. The chaplain from Cologne who was here in the spring gave it to me, and some of Martin Luther's books besides."

"By heaven! Martin Luther's books? The Wittenberg arch heretic! And you reading them?"

"Before you condemn him as a heretic I wish you would read Saint Paul's words here. I had already thought to ask your aid in helping me find the hidden meaning of Romans eight."

"Of Romans eight? I might as well essay to tell you the secrets of the occult art, for I have never given thought to theology."

"But God's word is surely not meant only for theologians," she answered. "See the clouds floating above us with their silvery sails, the majestic trees that raise their crowns far above our heads, the flowers that blossom at our feet, the wholesome air we breathe and the glorious sunshine all about us,—is all this only for the scholar? Does it not belong to all the world and thus to everything that breathes? Why should not the beauty and the sunshine and the wholesome atmosphere of God's truth belong to all, that all may rejoice in searching it for the precious treasures it contains?"

"Believe me, lady, gladly would I serve you, but it is beyond my power."

"You have been at school, you read the Greek and Latin, and you shall help me with your knowledge to understand the letter to the Romans. It seems to me verily like the castle of the holy grail to which Parcival came with his knights. He saw the lofty halls of gold, the walls beset with jewels, and many beautiful pictures, all flooded by a glorious light. He saw the knights in armor in the midst of all this splendor, zealously guarding the holy grail, but the meaning of all this mystery remains sealed to him, the longer and deeper he thinks upon it. And why? Because he does not ask. Just so, it seems to me, is St. Paul's letter to the Romans. The chaplain showed to me the beauty of the truth which it contains, and I want to know more and to understand it for myself. The book tells me of mankind's glorious destiny, of sin and of redemption; like pictures painted by a master hand I see them all. But one of its sixteen halls seems more wonderful even than all the others, and I, like poor Parcival, cannot understand. So I must ask, for only they who seek shall find. Take the book and Luther's writing with you, and I shall deeply thank you if you can fulfill my request."

"Tho I may not claim to know the secret of the holy grail," he answered, "yet I will help you, if I can, to enter into this mysterious charmed castle."

Up in the seclusion of his tower Adolf pressed the books she had given him to his lips. "How strange," he said to himself, "that I should kiss the writings of a heretic because they come from her, and essay to master even the things of the divine learning. But can that be evil which seems so sacred and so great to her? Nay, never! May God for-

give me, but if these books were the symbols of the black art itself, what such a hand can offer to me must be good and pure and holy."

He took the book and read the title "Address to the German Nobility," then he sat down to read, and from the very first the evident sincerity and human sympathy of what he read captivated him, so that he read until noon, and then until evening. And what he read appealed to him with irresistible force. It seemed as tho new light came into his soul with every page he turned, and a joy he had never felt before came over him. The leaves Otilie's tender hands had turned had kindled a fire in his heart whose glow grew brighter and warmer as he read.

The sun was just setting as he finished, and as he went to the open window the beautiful landscape spread out before him in all its golden beauty. As he gazed upon the majestic river and the castle-crowned mountains it came to him almost as an inspiration, "Thou too shalt have this message, my beloved land!" he cried in youthful enthusiasm. "Where was I that I should sing and dream and play in such a time as this, while all around me men of might are waging a holy struggle against error and corruption!"

Luther's great and stirring book had only whetted his appetite for higher and deeper things, and he turned to the letter to the Romans with the determination to satisfy his heart hunger at any cost. For four days he read and pondered the mighty sayings of the man from Tarsus before the fullness of their meaning began to sink into his soul. Then he saw it all, the heavenwide contrast between the bondage of Rome and the glorious freedom which the apostle preached, and how neither penance nor pilgrimage, neither mass nor money, and no pious vows, good works or all the saints in the calendar could show the way to God. Only what God himself has done, the message of His free grace in Christ Jesus, could bring peace to the hungry sinful heart and joy to a world that yearned for salvation. He groped his way thru Romans seven and felt the very depths of hell open up before him as he recognized his true condition, and finally emerged from the fear and the gloom and rejoiced in the heavenly light of a new day as the great conviction came to him, "There is therefore no condemnation to them that are in Christ Jesus."

And at last, when he had studied and thought and worked his way thru to happiness and peace he sat down to put his thoughts into writing—for her. Day and night he wrote, read and rewrote, impelled and inspired by the noble ideals of truth and freedom she had caused him to see. And only when he had gone over it again and again, and when every jot and title was to his satisfaction, did he inscribe it in bold and artistic letters:

"ROMANS EIGHT
TO OTTILIE OF DRACHENSEFELS"

No sooner was the work completed than he sought her out to present his work to her. He did not find her in the arbor where she was wont to be toward evening. Instead he found the abbess of Nonnenwerth, who greeted him kindly and complimented him upon his song and hoped, now that she had come up from the valley, she would hear more of his art.

"So now," said a gentle voice behind him, "here we find you with the abbess, but it is five days now since I saw anything of you."

Adolf bowed courteously to greet Otilie, overjoyed to find that she had missed him. "Here," he said, "is written proof that all this time I was but trying to serve you. I wrote this on Romans eight."

Her eyes lit up with joy as she took the parchment and held out her hand. "Many thanks to you," and forgive me. But our good lady is right: do come to our room and sing us a song. My mother awaits the abbess, and you are welcome also."

And long into the quiet evening the four sat together in the cozy room, enjoying the wonderful view as the twilight deepened into darkness, and many a lovely song of Adolf's enlivened their pleasant conversation.

The Guests

One morning a few days afterward word came to the castle that the elector, who was also the archbishop of Cologne, the only brother of the countess, would arrive in a few days with his retinue for a brief respite from the affairs of state. The countess was overjoyed at the news, for she had not seen her brother for many a year, and the quiet castle immediately became the scene of busy preparation for the noble guests. The castellan was instructed to see to it that a goodly supply of game and fish was secured, while the servants were set to work preparing the spacious halls and getting the numerous guestrooms ready. To Otilie fell the task of supervising the decorations for the great dining hall and the massive gate thru which the guests would enter. Adolf gladly volunteered to help, not only because it gave him the opportunity to exercise his artistic gifts, but most of all because it promised him many a glorious hour in the presence of the maiden without whom life now seemed impossible for him.

The days that followed were mostly spent in the quiet woods, where they weaved the twigs and leaves of oak into long green garlands, and cut the graceful growths of ivy from the trees and mossy rocks to which it clung. Many a time Adolf forgot the work he was to do for admiration of the fair form and beautiful face at his side, and more than once the gentle taskmaster was obliged to reprove him teasingly for his inattention. She told him the lore of the woods, the myths and legends of the mountains, and the names of the noble families that dwelt in the neighboring castles, while he told of persons he had met in the great world outside and of the gay life in the distant cities.

"Can you tell me something about the bard who sang at St. Peter's festival?" she asked on one occasion; "I have heard him often, but I do not understand him and would know more about him."

"I know him well," replied Adolf, "he is a student and has been so for more than thirty years."

"A student!" cried Otilie in surprise; "how is that? Could he not find a place or office in all these years?"

"Well he might have done so long ago, for he was one of the brightest scholars, and his praises were on everybody's lips. Then he came to love a beautiful maiden of Bonn, but his love was unrequited. Since then he has given himself to drink, and his life has been wrecked for many years."

"Do you know what I think of such a man?" said Otilie thoughtfully after a pause. "If that was the end of his love, he never knew what true love was. True love, even tho it remain unrequited, must strengthen and ennoble the man, must lift him up and make him worthy of her whom he cannot gain."

In the quiet of the evening as Adolf sat and mused upon the events of the past two weeks, the meaning of those words came home to him in its full force. Was there danger that he too might go the way of the bard? Could he dare to hope that the beautiful maiden who possessed his heart could ever be his own? Never! Her station was far too exalted as that he might even think of ever being able to reach her. But the love he felt, even tho it must remain unrequited, should nevertheless make him strong and great and noble and fit him to do a man's work in the world. Whatever might come, to be worthy in every way of the woman he worshiped, would henceforth be his aim; and he knew also that it would require the best of which heart and mind was capable.

In due time the guests arrived and were welcomed with all the lavish hospitality the countess and her household could command. The elector, whose broad and stalwart form, with its cheerful bearded face, none would have taken for that of an archbishop, had a kind greeting for each member of his sisters' household. "Well done, my brave boy," said he to Adolf, "the countess has already told me of your timely aid in her hour of need, and in helping her you have earned my gratitude also."

When the gay company sat down to the festal board there was an almost royal abundance of all the good things to eat. The elector sat between the countess and her daughter and smilingly pointed out to her the guests to whom she was a stranger. "That one," he said, "is Count Neuenahr, a learned and chivalrous knight and a very good friend of mine. But I do not like the way in which he takes up with the new teachings. That one with the golden star upon his breast is Count

Schaumburg, the vicar of the archiepiscopal see, and yonder is Sir Albrecht von der Aue, the forester and master of the chase."

"And who, dear uncle, is that one with the gloomy face and the deep hard lines upon his countenance, which make him look as tho he did not know how to smile? I am really afraid of him the more I look at him."

"Do not fear, child," said the elector, "it is Arnold of Tongern, a very important person at Cologne. It is he who searches hearts and spies out secrets, the chief inquisitor of our noble city."

As the servants filled and refilled the costly plates with food of every kind the guests engaged in merry conversation, the countess and the elector reverting to the glad days of their youth, as they spoke of many a childish prank and youthful adventure.

"All this is past and gone," said the elector sadly at last, "and I often long for the good old days of long ago, as tho I might find in the old beloved halls and scenery the peace and happiness that I yearn for so fervently."

"I thought that on the heights where thou dost live, with castles, lands and princely income, and fame abroad thru all the kingdom, thou surely must be, if any mortal can be, content and very happy."

"Fame and fortune both are fickle," said the elector; "I seek only the greatness and the glory of the empire, and I deplore the pitiful need that is everywhere evident. God has raised me up to a place of power, but the office is one of hard and thankless toil. The men in the priesthood who are true and faithful shepherds of their flock are few and far between. Dost thou not see the Church's distress? All the way down from the bishop to the monks and nuns every one sees to his own pocket first, wolves in sheep's clothing, everyone to corrupt and a disgrace to the Church. For years I have been seeking a reformation of head and members, but all my efforts seem in vain. My one hope now lies in the young prince, God bless him, whom we have just made emperor, and whom I am to crown next month at Aachen. He is our man, and unless I am greatly deceived, he will begin a new era for the Church."

"Did I hear aright," said Otilie, who had been listening quietly to her uncle's words, "that you also agree with Doctor Martin Luther?"

"Wouldst thou make a heretic of Cologne's archbishop and elector?" said her uncle laughingly; "do not mention my name in the same breath with that of this arch heretic!"

"But," said her mother, "did I not understand thee to condemn severely the sinful life of the priests?"

"Indeed I do, and he is certainly right in many things. But I cannot go the way he does because he brings schism into the one holy Catholic Church. I am no scholar and must leave theological disputes to the learned doctors. But the way in which this man Luther stirs

up strife against the Church and preaches rebellion and revolution cannot be the right way. Wherefore has God made us bishops if we are not the ones to give peace to the Church? Is not the pope, the vicar of Christ, the great shepherd of all the flocks of the nations, and must not every hand be cursed that is lifted up against him? The pope and the Church is good, only the abuses must be stopped, and this is my aim, but never shall I tolerate the poisonous teachings which Satan is spreading thru the lands.

"Wouldst thou know how hateful this new teaching is to me," he continued after a brief pause, "ask my chief inquisitor. You, Arnold of Tongern, did you carry out the commands I gave you in the name of the pope a few weeks ago?"

"I did, your grace," replied Tongern, "and the accursed books shall never more endanger pious souls. I have burned all of Luther's writings I could find, and I have searched every house in the entire city. And I pledged every burgher, priest and monk upon their oath to tell of every one they knew, who did not voluntarily confess. I was shocked, my good lord, at the great number of those who had been deceived; even convents and monasteries were not free from the scourge."

"What!" cried the archbishop in alarm, "even in the sacred halls of our monasteries? Which are they that have thus denied their faith?"

"I found the hellish books in both the Augustine and the Antonine monasteries, and in both all the brethren were infected with the pest. At first they would not even let me in, and it was only the archiepiscopal seal that finally opened the doors for me. Of course I took with me all the books that I could find, but as I went I heard the wrathful cries of the brethren hurled after me, because I had obeyed your commands. It is unbelievable how far the poison has already penetrated, and it was high time that your grace took steps to protect the souls of the faithful."

"God be praised," said the archbishop, "who has graciously led us. But tell me, how did you execute our command?"

"That all enemies of God might end in flames, even as the books of the arch heretic were consumed," said the inquisitor piously. "All the books were brought from every part of the great city to the cathedral place, where the hangman piled them up high, like a veritable mountain of perdition. Then I read the pope's bull before the great silent throng that had come together and consigned the books and writing and the hand that wrote them to the eternal flames. The hangman poured oil upon them, and then the flames burst forth loudly on every hand to destroy the deeds of Satan. But worst of all, when I called upon the people to join in the curse, not one of the horde of men and women opened their lips to say even as much as 'Amen.' Shameless as they are they even fought for the scorched pages as the flames and the wind seized them and scattered them far around. They

even kissed the black and filthy fragments and took them home as precious keepsakes. And when I left a threatening murmur went thru the crowds, as tho the spirit of rebellion arose even from out the burning books."

"It is a wonder," said Count Neuenahr, "that you did not die of fright at such an unholy sight. Truly you are a great hero to go boldly to war with fire and curses against books which you cannot refute. May it please the elector, but methinks such warfare will not increase the respect of the people toward your grace. I cannot bear this cowardly spirit that opposes every new and free idea, this old and dark scholasticism that binds the minds and consciences of all who are not afraid to think. Why do you not call these men to an open debate, and meet them in the open and with unsheathed sword? I would to God that I might see the day when your grace, instead of such a bonfire of helpless books, would call the best ones from both sides to a fair and free dispute to find truth's golden treasure as free men fight for victory!"

"You Neuenahrs," said the elector with a smile, "are always like the eagles in their bold heavenward flight. But I must keep my feet upon the ground, lest the ship of the Church drift into stormy waters. Tongern but did his duty and obeyed my command."

The chief inquisitor could not reply to the count after the archbishop had spoken, but turning to Klarenbach, who sat at his left, he said, "Klarenbach, you have always been a promising student at the high school in Cologne, and your progress has pleased me greatly. Now tell me frankly, have you ever heard greater foolishness than this? We should even invite this accursed heresy to a free and open dispute, as tho it were just and right!"

"Since you have asked me," answered Klarenbach, "I must frankly say that it seems to me as if the count had hit the mark squarely. If you are able and learned enough to refute Luther and his teachings, why do you not invite him to a disputation? There is little honor and profit in fighting his books with fire in his absence. His bold word will rise like Phenix from the ashes and spread all thru the land."

"Impious youth!" cried Tongern in a rage, "it seems you also have been caught in this damned heresy to speak thus disrespectfully to me, your former teacher!"

Klarenbach however, found a vigorous defender in Neuenahr. "There is no need of taking the youth to task thus sharply," he said, "since you have asked him yourself. And he is right. The light from your bonfires only shows the weakness of your own position." While the two men continued to discuss their differences Adolf left the hall to look after matters of another character.

A few moments later the assembly was startled by strains of martial music, and as the conversation ceased groups of heralds entered the hall

and with waving flags and banners marched up to the elector to announce to him that a host of his faithful citizens were outside to render homage to their ruler.

As the elector stepped out into the court he was greeted by Klarenbach, who acted as spokesman for the multitudes from the neighboring villages in pledging their loyalty and devotion. "Our peasants do not easily find words to express their feelings," he said, "so they have lighted bonfires on all the hilltops and written into the darkness of the night their joyous greetings. A thousand villages cheer your grace this evening, and may you live long to end gloriously your honorable reign!"

As the fires on the distant hills were lighted at a signal and illumined the night with their ruddy glow, the elector was visibly moved at the demonstration, and when the cheers of the multitude had subsided he thanked them graciously for this expression of their devotion and dismissed them with the blessing of the Church.

"And you too, Klarenbach," he said, as he grasped his hand, "deserve our gratitude for this arrangement. If ever you should be in need of our help and favor, you will find us ready to do what we can."

It was indeed an inspiring sight as the flames leaped up into the darkness, sending showers of sparks far into the night against the dark background of the trees and the castle, and the guests gazed long in silent admiration until the fires finally died down again into the darkness.

As they parted for the night, however, Tongern could not help saying sternly to Klarenbach, "These flames are to me a sign that we shall yet burn up this damnable heresy of Luther and his companions, and already I see the fires lighted thruout the whole empire to avenge this disgrace and insult to the holy Mother Church. See ye to it that the fires we shall light do not seize you!"

At Wittenberg

In the history of the German Reformation the publication of the papal ban against Luther will be always memorable as a crisis and a turning point. The ban, which had been first published in Germany on Sept. 21, 1520, cut Luther off from the Church and declared him a child of hell and eternal perdition. Luther had not desired to leave the Roman Church, but it was now clear to all that he was forever separated from the Church of Rome, and all Germany, most of all those of Saxony and Wittenberg, wondered what the bold doctor would do now; whether he would continue on the way he had chosen, or whether he would weaken and retract in the face of the papal ban, before which, in centuries gone by, so many men of rank and power had quailed.

On the Sunday after it had been known that the bull had indeed been issued the castle church at Wittenberg was crowded to the last

place with followers of the new teaching and many others who had come out of curiosity, anxious to learn how the doctor would take the new turn of affairs. But the discourse they heard was not that of a man about to weaken or retract. More powerful than ever before was his eloquence and firmer than ever the unshakable conviction that men are saved not thru works of the law, but by faith alone thru the grace of God in Christ Jesus. Not a word of condemnation of Rome and her powerful lord did they hear, only a new determination to preach Christ, whose blood alone could cleanse from sin.

Among the earnest upturned faces riveted upon the speaker was that of a youth whom we immediately recognize as our friend from the Seven Mountains, Adolf Klarenbach. His expression was that of one who had at last found the treasure for which he had long been seeking. He stood like a statue, drinking in every word the great man on the pulpit uttered, and the gladness of his heart shone forth from the keen bright eyes that never left the speaker's face.

But the young man who stood there in the castle church at Wittenberg was not quite the same we left upon the Drachenfels in the light of the dying bonfire. A great change had come over him since he left the pleasant scene amid which his vacation had been spent. Just before he had been obliged to leave in order to take up his studies once more, he had found an opportunity for a long farewell stroll with Ottilie along the forest paths where he had once found her studying Romans eight. She spoke of the help she had found in what he had written out for her on that wonderful chapter and besought him to study the divine learning that he might preach the pure Gospel to the people along the Rhine, who had not yet heard the blessed tidings. He listened silently and at last reluctantly consented to visit Brother Heinrich, at the Antonius monastery in Cologne, the chaplain from whom she had received the letter to the Romans and Luther's writings. To him Adolf told his whole story, of the days he had spent at Drachenfels, of Romans eight, of his hopeless love and of Ottilie's pleading and at last besought him to receive him into the secluded walls of the monastery, there to labor and to pray for the success of the new teaching.

But wisely and firmly the old Brother pointed out to him the mistake of such a course. "You want to enter the monastery because you were disappointed in your love for the good and noble countess, not because you wish to help spread the true word of salvation. I am an old man, but if I were young like you I would give my whole life gladly to preaching the Gospel of salvation thru faith alone, without any regard for what might happen to me. In this hour of Germany's need we want men who are brave and strong. The arts and the sciences are well enough, but they will never satisfy your heart again. You seek peace, and you will find it, but not until you have given your life to preaching the new truth to your people along the Rhine, who as yet

have none else to give it to them. If you heed my advice you will go to Wittenberg and seek the counsel of the great Luther; learn what you can learn there, and then return to your beloved Rhine, determined to endure until the end regardless of what the end may be."

Sadly the young man went away. It was a long and a hard struggle, but at last he saw the truth of what the aged friar had said and he determined to follow his advice.

And so we find him at Wittenberg at the feet of Doctor Luther, fascinated by the sincerity of the great Reformer's character and by the power of his personality, and no less by the free and vigorous search for truth for truth's sake alone, in contrast to the narrow, musty learning of the schoolmen he had left at Cologne. The dramatic burning of the papal bull at the Elster Gate, in the presence of a long procession of students, doctors and other dignitaries, made a deep impression on his open mind, and revealed to him more strikingly than ever before the heroic character of the great man who boldly defied the whole power of the Church and of the empire. To Klarenbach it seemed like the dawn of a new epoch, in which the papal power, which had so long oppressed the people, would be finally overcome, and the Church, so long fettered by human ordinances and corrupted by human passions and pride, would lead the nations to a new freedom and a new vision and a new and greater glory.

Thus the winter passed in deep, earnest and joyful study, and spring-time was already near when Wittenberg was startled by the news of the Diet to be held at Worms on the Rhine, before which Luther was to declare his position. The time for reaching Worms was short, and on the appointed day a host of students and friends gathered to bid him farewell, since he would not consent to stay at home, and no one expected that he would return alive.

"Go not to Worms!" they cried, as Luther made ready to begin the journey; "they will burn you at the stake as Hus was burned!"

"And even if the fires of hell raged from Wittenberg to Worms," said Luther with characteristic vigor and firmness, "I must and can and will go into Worms! In the name of my Lord Christ I will face the dragon and fearlessly confess my Saviour. I want no other protection than that which He will give me."

Again and again he was urged to remain at Wittenberg; all but he himself were sure that he would never be permitted to see Wittenberg again. But the heroic determination of the great Reformer carried the day. "Be of good faith and courage," he replied firmly, "and do not fear on my account. A mighty fortress is our God, and He must win the battle, tho the whole world, with devils filled, should threaten to undo us. They may take our goods and kindred and kill the mortal body, but God's truth abides and His kingdom lasts forever."

A long train of students, doctors, knights and soldiers and a host

of people of all ages and walks of life accompanied the beloved man even beyond the gates of the city, and few eyes were dry when finally they were obliged to take leave of him. Among the last to leave his side was Klarenbach, and as the great man grasped his hand, he said, "Farewell, my beloved son. You are about to go out into the fight for God and to carry His word to those along the Rhine. Fear not, even if the martyr's crown should be laid up for you. We are in God's hand and He will surely protect us. Give my kindest greetings to the brethren in the monasteries and to all at Cologne, most of all to Brother Heinrich; my last wish for them is that they may remain faithful to the last breath."

"Be firm! Be firm!" cried Carlstadt, "if they demand that you recall!"

"Never fear that I shall recant," said Luther solemnly. "If I had a thousand heads I would rather see them cut off one by one than that I should ever think of recalling. I cannot and shall not retreat."

The leave-taking from Melanchthon was especially touching, as the learned man, unable to speak a word, silently embraced his friend. "If I die," said Luther, "thou, my beloved Philip, art still there, and the work will go on. If thou remainest I can gladly die!"

And thus he left them, to go forth into the thickest of the fray, to fight the good fight of the faith for God and truth and for the German people.

A Bold Preacher

Seven years had come and gone and many things had changed along the Rhine and on the Drachenfels. The Seven Mountains and the Drachenfels were there, but the castle on the Drachenfels had fallen before the onslaught of Von Sickingen's troops in the Peasant's War, and not long afterward they had laid the countess to rest in the quiet cemetery at Nonnenwerth. Otilie had been persuaded to take up her abode with her uncle, the elector, at Cologne, where she led a quiet and secluded life.

Once more it was the month of August, and the approach of St. Peter's festival, perhaps with memories of bygone days, and a desire to see the old familiar scenes once more, prompted Otilie to visit the scenes of her childhood. To insure her safety the archbishop sent a strong escort under the command of the younger Neuenahr, and a few days before the festival Otilie entered again the hospitable doors of Nonnenwerth, and with the sisters, on the day of the festival, made her way to the chapel-crowned hill of cherished olden memories. Many of her old acquaintances were gone, and much was changed, but the festival and the people were still the same, and even the old bard was there with his song of the golden wine.

The mass had been said at the little chapel and the people were at their games when the bard appeared, and he was just beginning his

song when a solemn procession began to make its way from the chapel toward the festive throng. A priest had come up from Cologne ready to take advantage of the assembled multitudes to sell his indulgences. Loudly and with not a few boisterous jests he praised the power of the indulgences and exhorted all to secure for themselves the boon of forgiveness which the goodness of the holy father had provided for them. "Come now!" he cried, "and buy for yourself and for your relatives and friends, whether dead or living. A little money now brings peace and joy to you and to them forever!"

And the poor deluded people came and bought; men and women, old and young, and even the blind and the lame gave their hard-earned and scanty savings for a piece of paper that professed to take away by the power of the pope all their past and future sins. And the priest smiled at the good business he was doing, even tho the noblemen and the ladies spurned his offers.

Suddenly a tall, manly form pressed forward into the open space, and with blazing eye and bold voice and bearing he cried: "Enough of this shameless swindle! By the living God, the priest's indulgences are but fraud and deceit!" It was Klarenbach who today also had found his way back to the haunts of former days. For six years he had traveled up and down the region of the Rhine and his bold and powerful preaching of the pure Gospel had resounded thru the towns and villages and wherever there were men to listen. His writings too had circulated everywhere thruout the land, and there was hardly a section of the Rhine country where he was not well known as the foremost disciple of the new teaching. Indeed, he was becoming known and famed as the "Reformer from the Rhine," tho he spoke as a simple layman without the ordination of the Church.

It was in vain that the priest protested wrathfully against this interruption of his flourishing business. The cheers of those who recognized Klarenbach compelled the priest to keep silent at least until Klarenbach had had an opportunity to speak. And speak he did, clearly and boldly and powerfully of the one true way of salvation that was opened up to sinful men thru the life and death of Jesus Christ and thru faith in Him alone. He spoke of human sin and of the just condemnation which a holy and a righteous God must visit upon it; of the sorrow and misery it inevitably brings to those who follow its corrupting ways. "All the saints," he cried, "and all the penances and indulgences which a corrupt Church holds out to you, cannot heal your wounds or remove the blot. Only the blood of Christ cleanseth from all sin, and only the cross can save. Repentance, faith, justification, regeneration and sanctification, is the only path that leads to liberty, peace and eternal life. For God so loved the world that He gave His only begotten Son, that whosoever believeth in Him should not perish but have everlasting life.

"And now they dare to sell to you the grace of God, when the Son of God himself has suffered and died for us! With insolent effrontery they have placed their money box right under the cross! Is God a common usurer who sells for filthy gold the precious blood of His only begotten Son? To hell with the sale of indulgences! Cast the infamous money-box into the Rhine and go straight to God with your burdens. He is gracious and merciful, and His salvation is free, without money and without price!"

With a howl of rage the priest sprang up when he had ended. "Seize him! Seize him!" he cried; "the heathen Philistine and child of Satan who dares to blaspheme the holy Church and the vicar of Christ! Here, you sheriff, and you Heisterbach brethren! Seize the infidel and make him fast so that we can burn him at the stake and strew his ashes to the winds as we did those of Esch, the blaspheming child of the Rhine, a few moons ago in the Netherlands!"

None dared to disobey the summons made in the name of the Church, and Adolf was at once arrested and bound before a protest could be made even by the nobles who were present, so thoroly had the Church cast her spell over the minds and the speech of her children.

But a woman undertook what no man dared to do. Otilie had immediately recognized her friend and had listened with inward rapture to his bold eloquence. What she had so ardently desired and predicted had at last come true, more wonderfully even than she had ever dared to hope. But when she saw him silenced and bound and all the assembled nobles afraid to interfere, the first emotion of fear and trembling for his safety gave way to wrath and indignation. With outstretched arm and flaming eye she ran forward directly into the path of the wrathful priest and his servants. "Is there no man here brave enough to stand up and protect an innocent man?"

"Away, woman!" cried the priest, "he is doomed, even tho you were the niece of the emperor himself!"

"Only over my body shall you take him away!" cried Otilie firmly.

But when the priest, in ruthless anger, seized her by the arm to force her aside the knights sprang from their seats to avenge such an insult to a noble woman. Their lances quickly made a path to Klarenbach's prostrate form and in a moment Neuenahr had cut the ropes and made him once again a free man.

The priest could do nothing now and with a curse he closed his money-box. "This time the fox has escaped," he cried wrathfully, "but we shall get you yet. The hour will come when there will be no sweet young countess to protect you and no nobles to make you free!"

The Martyr's Crown

Two years later on a beautiful autumn morning, the archbishop sat alone in the garden of his residence at Cologne gazing thoughtfully

upon a parchment before him. The cares of office seemed to lie heavily upon his heart, for he had no ear for the happy song of the birds in the foliage around him and no eye, either for the fragrant blossoms on every hand, or for the stately hound that frisked about him as if to attract his attention. It was not strange that his countenance wore a serious look, for the document before him was a death warrant, calling for the execution of Adolf Klarenbach by burning at the stake for heresy. It had been passed on to him for approval by the court of the inquisition, and at eventide the messenger would call for it to take it to the executioner, unless he decided not to sign his name to it. A year and a half before they had laid their hands upon Klarenbach as he walked the streets of the city to visit a friend who was imprisoned, and upon one pretext or another they had kept him in close confinement ever since.

The sound of approaching footsteps caused the archbishop to look up. "Ah, it is you, Neuenahr," he said kindly, "I am glad you came, for I am in need of good counsel."

"I am not a Lutheran," said the count when the archbishop had laid the matter before him, "and I am opposed to much that Luther teaches, but I think we have better use for men like Klarenbach than to burn them at the stake. He is a bold and upright man who seeks the people's welfare. And there is grave doubt also that the verdict was justly spoken. Why was he imprisoned? Since when is visiting a heretic a crime in Germany that can be punished with the death penalty? He is a layman, not a priest or brother, and therefore not subject to the church court, yet they would not permit his case to come before the secular court, and when, finally it could no longer be refused, they found a way by which he was tried once more by the Church, tho justice and the honor of the land be trampled under foot. You have heard only the inquisitors; let Brother Heinrich, than whom there is none more honest and faithful, and who was present at the trial, tell you whether it was justly and fairly conducted."

"Brother Heinrich is indeed a pious and a faithful priest," said the archbishop, "I know of none more trustworthy. Call him in to tell about the trial."

Brother Heinrich pictured the scene vividly in all its details; how the accused, when the trial was begun, was merely asked to recall the heresies that had been proven against him in four previous trials, and how his every attempt to defend himself against the charges made against him were silenced by the court, because, as the judge said, they were not there to dispute with him but to hear him recall, and how, when the verdict was finally read, no mention was even made of any crime he had committed. "If Klarenbach dies at the stake, an innocent man is put to death," the old man concluded earnestly.

"Innocent?" exclaimed the archbishop in surprise. "Do you too defend a heretic?"

"With praise to God," said the gray-haired father, "do I greet the hour that permits me to break my long silence and confess my faith. I am an old man and I soon shall be gathered to my fathers, and truly do I desire to be with Christ. But do believe me, sire, that what your priests call heresy is but the pure and sacred Gospel the true teaching of Christ and His apostles. Do you, my lord, have pity on your people and lead them out of the bondage and corruption into which human ordinances have brought them, into the liberty of the sons of God. Your whole people will praise you for such a redemption; your staff and office were not given you to burn and to kill, but to pasture your people on the green fields of truth."

While the old man spoke another figure had silently approached. From her seat in the arbor nearby Ottilie had listened to the conversation and now came up to assist in the last effort to save her friend. When Brother Heinrich had ended she began, as she glanced earnestly at her uncle's anxious countenance: "Forgive me, uncle, that I, a woman, should dare to speak in the councils of men. But the time for silence is past, and for me too it is time to speak. I too, my beloved uncle, confess myself a follower of the new teaching. It was not cowardice that held my tongue until now, but love for you who has been as a second father to me; I could not bear to bring sorrow to your heart. But now, as these beloved hands are about to be stained with innocent blood, when you are about to deliver the preacher of Christ to his bloodthirsty enemies, I dare not keep silence longer. It was I, indeed, who first put into his hands the lamp of truth and begged him to undertake the work for which he now is to be punished.

"A strange new spirit is abroad in the land, as tho the life and warmth of a new springtime were stirring in the hearts of our people, and an awakening and a resurrection were at hand. Bound by the chains of man-made traditions we knelt before dead relics, while God's own sign of redemption and salvation, the cross on Calvary, was forgotten and neglected. And now, when there has appeared the deliverer sent of God, the hero of Wittenberg, to show us once more the long forgotten sources of the real life, the world and the Church is up in arms against him, while he, disdaining sword and armor, knows but two holy weapons in the holy war: the cross of Christ and the Book of books. O my uncle, would ye make war against the cross? hinder the word of God? Would ye, a bishop of the Church, keep your own flock away from the fresh and living water of life? Is it the bishop's work to crucify, to kill? Doth not the voice of conscience warn you not to cast into the flames the preacher God has given us? How often have you assured me that you too desired a reformation of head and members for the Church! And now when God has sent you the reformer, why

not take him out from his gloomy cell as Pharoah took Joseph, and placed him high above his unjust judges, to bring light and freedom to his people? Let his word resound free and unhindered thruout the whole region of the Rhine, and generations yet unborn will praise your name forever."

Like a prophetess the young girl stood before her uncle, her cheeks flushed with the earnestness of her plea and her eyes fixed upon her uncle. Her last word had scarcely been uttered when Brother Heinrich dropped to her side to add his prayer to hers, the golden rays of the setting sun transfiguring his whitened locks: "My gracious lord, do heed her prayer! Full often human lips do point the way of righteousness when we are sore perplexed. O hear, do hear the voice of God!"

"Thou too, Ottilie," cried the elector in pained surprise, as he gazed first upon his niece and then upon the aged brother. Yet he did not chide her boldness, for deep down in his heart of hearts he knew she spoke aright.

"Her reasons are not mine," spoke up Count Neuenahr once more, "but you have asked me for my counsel and I can only say, 'Sign not this document!' Whatever wrong Klarenbach may have done, he has not deserved death."

In silence the elector sat and thought upon what he had heard. The words they spoke in deep heartfelt emotion re-echoed in his heart and on his countenance they seemed to read that their request was already granted.

The sound of approaching footsteps made them turn to see who came. It was a lean and haggard figure, a countenance that spoke of a stern and unbending will, with bloodless lips and eyes that gleamed in a sinister light. Instinctively one felt that such a man could not know mercy. Tongern, the chief inquisitor, stood there before them.

"My gracious lord," he said, with hard inquiring glance at the strange company, "yourself have asked me to report at this hour and take your signature to the council."

"The signature may wait until tomorrow," said the elector, "I want more time to think about the matter."

"The council is assembled and waits according to your promise. Be firm, my lord, the Church requests a willing, ready offering. Is it so hard to honor the will of God? He is a heretic, a blasphemer who despises the Church. Shall the shame remain yet longer unavenged?"

"They tell me," said the elector, "that the trial was not fairly conducted."

"Not fairly conducted!" cried Tongern; "did *he* care for right and justice when he trod under foot the rights of the holy Church and preached rebellion against the holy father thruout the land? What need to care for rights of heretics who stand condemned by judgment of the pope!"

"Your zeal is praiseworthy," replied the elector, "and once upon a time I thought as you do. But my conscience warns me not to wrong even a heretic."

"Your conscience!" cried Tongern in shocked surprise. "Did I hear aright? Does conscience decide the question? This is a matter of obedience, because the holy father has spoken. *He* is the conscience of the Church, and he is responsible, not we. What would become of the Church's unity and order if every one were to heed what his conscience says! It is a matter whether you will obey or not. By your oath as archbishop, given in a solemn hour before the altar, by which you swore to be a faithful son of the holy father, by this oath I adjure you to obey the command of the pope and sign this judgment before the sun has set!"

The oath! the solemn oath before the altar! The word struck home like lightning into the elector's soul. Could he retreat? Could he choose other paths than those that Rome had chosen without perjuring his soul and meriting eternal perdition?

Long he sat and thought in silence, his gloomy countenance fixed upon the parchment. Six eyes were fixed upon his face, expectant, anxious, which way the die would fall.

Suddenly he said as he raised his head, "Give me the pen!" The quill was handed him at once by the inquisitor, and quickly, with one rapid stroke Adolf Klarenbach was doomed.

The story might go on to tell how in the night that followed Brother Heinrich and Otilie went down into the musty prison to pay a farewell visit to the doomed man, who shared his cell with Fliesteden, another witness to the power of faith; of the songs of joy when the martyrs learned that the hour was at hand when they should praise God by their death; of the midnight assembly of the faithful outside the prison walls, seeking to comfort the prisoners with their song: "A mighty fortress is our God"; of the sad march under the custody of the guards to the place of execution outside the city gates, and of the firmness and courage which the two showed in the face of awful death. But we leave this to the imagination of the readers. It is enough to say that on Sept. 28, 1529, Adolf Klarenbach was burned at the stake at Cologne, with a song of praises and a prayer for forgiveness for his enemies upon his lips, the first witness of the German Reformation to seal his faith with his death.

That evening the elector sat alone in his room, after a sleepless night and a day of torture, his face buried in his hands upon the open Bible. The struggle was over and he had found the peace of a repentant sinner. The next day a messenger was despatched post haste to Wittenberg with the request that a preacher of the Gospel be sent to Cologne immediately to introduce the teachings of the Reformation into the province of the Rhine.

Thus does God's kingdom gain its victories.

The Evangelical Church at Work

Bring a Brief Resume of the Reports of the General Officers and Boards in
the District Conferences, 1916

The Report of the President General

The President General: Pastor John Baltzer, 2506 Benton St., St. Louis.

The Vice-president General: Pastor Daniel Irion, D. D., Elmhurst, Ill.

The General Secretary: Pastor Gustave Fischer, 671 Madison St., Milwaukee, Wis.

The General Treasurer: Pastor Henry Bode, 1740 N. Euclid Ave., St. Louis, Mo.

"Stand therefore, having girded your loins with truth, and having put on the breastplate of righteousness and having shod your feet with the preparation of the Gospel of peace." Eph. 6:14, 15.

In the momentous period in which we live, and in view of the special problems that grow out of it for us, I am placing this word of the Apostle at the head of the report of the officers and boards of the Synod. I greet you heartily, pastors and laymen, and wish you all the grace and the Spirit of God for your labors and your undertakings.

These voices of the times reminds us of the Apostolic admonition: "Stand therefore, having girded your loins with truth and having shod your feet with the preparation of the Gospel of peace." We must never lose sight of the meaning of this admonition, least of all, at this time. We have just left behind us the great Jubilee year of our Church. We have had a multitude of meetings, large and small, in which the grace of God and His blessing upon us have been celebrated with new enthusiasm. We have again taken up our denominational labors and each one is determined to do his share of the work with a still greater willingness. The conviction that the Lord has given us a special work to do in this country should be a conspicuous fruitage of the Jubilee year. In the fulfillment of the duty to which the Lord has called us lies the pledge for the future of our Church.

The great period of preparation in the development of our Church is doubtless at an end. The Almighty has given us seventy-five years to lay the foundation, and the name of our Church has a history of its own. It may be that another stage in its development has been reached, that the word "Synod" should be stricken out and the word "Church" put in its place. The territory has been geographically defined. The

lines of Evangelical teaching have been laid down, and the inevitable machinery is in working order. The slogan now must be, "Gird your loins with truth and put on the breastplate of righteousness, and have your feet shod with the preparation with the Gospel of peace." You must not wait longer to make up your mind what should be done, and what should not be done. With the period of preparation completed, each one of us should, as did the Israelites, when they rebuilt the walls of Jerusalem, be ready to work and to fight with the trowel and the sword.

What We Are

The Church that only watches its neighbors forgets itself. In watching others she neglects her own work. Has not the Jubilee year given us the spirit to find out what we are? Is it possible that many of us should have lived thru it without having been awakened from the sleep of security and of indifference to the interests of the kingdom of God? Has not the history of the Synod penetrated the life of every parsonage and every family in the churches? Does not the study of our history impel each one of us to examine the relationship in which we stand to the work of the whole Church? Is it possible that there are still those among us who regard the Synod as one of the loaves which the Lord divides among the thousands, and of which they want their own few crumbs? Shall Christ be King only because He distributed the loaves and the fishes? When we, as members of a Church, examine ourselves, we discover the call which the Lord extends to us as a denomination to work in His vineyard. Shall I compare the Synod with the laborers who went out into the vineyard about the third, or the ninth, or the eleventh hour? The Synod has the stamp of Apostolic freshness. The clear and pure and beautiful Gospel is in its hand, but she has been called into the vineyard where Lutherans and Reformed have labored before her, tilling their parallel furrows, and in mutual jealousy and rivalry aiming to destroy one another's work. Since that late hour, she has sought, as a conscientious servant of her Master, to pacify and reconcile the quarreling neighbors, and has tried to restore the drooping and blighted plants with the hand of love and the sunshine of peace. When she was called into the vineyard, she found much good work done, work that did not need to be done again because it had been done in the spirit of the Gospel, and not in the spirit of sectarianism. She has not yet succeeded in cleaning and co-ordinating the conflicting and overlapping rows in the Master's vineyard.

But we are not discouraged, we know very well that such work is difficult, it is natural that it should be harder to unite than to separate, and to unite requires time, patience, wisdom, brotherly love. So far the work has not been in vain. It is our especial calling to establish a true Evangelical union and to build it up systematically upon the foundation of the Gospel and the teachings of the Apostle. A good

foundation has been laid upon this basis, we have the guarantee of successful progress. At the request of the General Conference, in order to remain faithful to our principles, we have begun negotiations with related Church bodies which look toward closer approach and possible union.

A commission consisting of the four General Officers, Director Becker and Prof. Press of Eden Seminary, Dr. Jungk of the *Friedensbote*, Pastor Horstmann, of the *Evangelical Herald*, and Pastors Paul Menzel, Dr. J. U. Schneider and F. Mohme, (Pastor Menzel being absent), met at Eden Seminary, Oct. 4, 1916, to discuss ways and means of bringing about closer relations with other Churches at home and abroad. On the basis of an outline submitted beforehand Director Becker proposed the following:

"The fact that the churches of the German Reformation do not exercise the influence upon the religious life of the country to which their spiritual and intellectual life and power as well as their numerical strength entitle them is largely due to the lack of mutual understanding and appreciation, of a consciousness of their common aims as to Christian life, and of effective co-operation. The means for supplying this deficiency are:

1. Such a better mutual acquaintance as is not based upon rivalry but upon a consciousness of a common groundwork of religious life and the common religious problems of the Churches of the German Reformation.

2. A mutual understanding as to the aims and means of fraternal association for the purpose of influencing the public life of the people in accordance with the Christian conception of individual and public morality.

3. A common activity as the expression of such an understanding.

These resolutions were adopted and a sub-committee, consisting of Pastors Baltzer, Fischer and Mohme was appointed to draft a fraternal message embodying these sentiments, this message to be transmitted to all Lutheran bodies, the German and Dutch, Reformed Churches, and to the Moravian Church.

A request has been sent to the church authorities in Germany that a special delegate be commissioned to attend the General Conference at Pittsburgh in September, 1917, where the centenary of the Evangelical Union is to be fittingly observed, and to deliver addresses in other important cities of the country. As soon as conditions permit an American delegate is to be sent to Germany for the purpose of strengthening the feeling of unity and fellowship which has always existed between the Evangelical Church of Germany and that of America. The Evangelical Christians of South America are to be invited to send a fraternal delegate to the General Conference at Pittsburgh.

The Dangers That Threaten Us

The untrained shepherd boy David felt himself uncomfortable and unable to fight in Saul's armor, but the experienced soldier and leader in many wars has not only learned to wear an armor, but also to use the giant's sword effectively. What once threatened to be a danger, later became a source of special power.

We have been accustomed to do our work with small and insignificant means. It would be a great danger for us, should we attempt to use the armor of Roman Catholic organization, or the financial sword of some of the older American denominations, but there is also danger in the other extreme, if we believe that we are still young untrained shepherd boys. We have passed that stage in our development in which the small, insignificant church had to be built in the last square of the street, because it was "cheaper," and when everything had to be very simple and economical, lest any one might accuse us of pride or self conceit. Often it was merely avarice that was responsible for these conditions or dangers; to-day it is that we, as a Church, should cling to the smaller things with which our pioneers necessarily had to begin, because they were poor in worldly goods. These men had the far-seeing vision and the larger goals, but they lacked the means with which to reach them. Today, we have the means, but we seem often afraid to use them, because we fail to realize the size of our work, and therein lies a serious danger for our Church. God has richly blessed the earnestness and faithfulness with which our fathers used to the best advantage the means that were given them for accomplishing their work, and now He has blessed their children with larger means and with larger tasks. It is their duty to fear no sacrifice that may be required to do aright these greater tasks in the spirit and the faithfulness of the fathers, with the larger means at our disposal.

Many are observing with no little anxiety, the course in which the denominational ship is being piloted. Breezes have arisen from directions from which for years no sign of air had swelled the sails. The influence of the language of the country upon the larger and smaller tasks of our Church is inevitable. The people that use only one language, feel, think, and act in greater unity than those having many languages. Our Church would doubtless be stronger inwardly and outwardly, if we could today, as we did thirty years ago, work in only one language, but this would be possible only by neglecting our duty toward the members of our household of faith, or if the tide of German immigration should again become what it was thirty-five years ago. Modern conditions have crowded out the German language from the home and from religious services. There is danger that with it we should lose something of the heartfelt, deep and spiritual content, something of the truth and sincerity of the Evangelical faith. Our aim must be to see to it in all seriousness that the spirit of faithfulness and

the truth of the German Evangelical Church be retained in the performance of our churchly and denominational duties. Under no circumstances, dare we sacrifice that spirit. The last two years have made it plain to all the world that the spirit of truth and faithfulness is a common possession of the German peoples, developed and trained by the German conception of Christian belief. Falsehood and hypocrisy is not of German origin.

Necessity has obliged us to introduce English services in a constantly increasing number of our churches and young and old are taking part thru the use of the new Book of Worship. The services may now be made more beautiful and more expressive of the Evangelical spirit and ideal. There is no longer any excuse for our pastors or churches to use the book of worship of other denominations. We now have our own Evangelical order of services and will make use of it everywhere, just as we are using our catechism and our hymn book. We shall rejoice still more when the new hymnal, with its 325 really good and useful hymns, will offer us a still better means of unifying and developing our English service.

There is probably no Church more positive in its principles than the Evangelical Synod or so liberal in its services to the general public. We are ready to serve each and every one with the Gospel of Jesus Christ. Tho this is ideal it is also dangerous. Does this position not imply a danger that the servant of God becomes a professional servant of men, and is it not a fact that just in this way the popular idea of the Church is greatly weakened, so that it finally appears to be a mere business conception, and the preacher of the Word is, in the opinion of many, nothing more than an ecclesiastical business man? Nor will we overlook the influence of modern American theology, which has come into so many of our parsonages by way of English theological magazines. As long as our own theological magazine offers no articles of this kind in the language of our country, those who must work in both languages, and those who would become familiar with English church language have no other way to get what they need. The great mass of English theological literature on the market, especially of a homiletical character, makes it very easy to gather and to use a library of this kind. This literature, as well as the spirit of the theological faculties of our universities and divinity schools, rarely possesses any denominational coloring, but usually bears the stamp of an ecclesiastical cosmopolitanism which conceals all differences of teaching without being truly Evangelical.

This fact furnishes food for thought and should stimulate a clearer conception of our own ideas, for our idea of church union is not a colorless conception that could not be distinguished from the grayish background of non-confessionalism. Our conception of church union is colored by the deep red of the blood of Calvary with its powerful im-

pulse to repentance. The whole story of its development shows that the hour of its birth fell into the period where more were beginning to see that the essential unity of the Church's confessions is more important than the minor points of theological controversy. Ours is a union that openly and unmistakably declares to all the world that Jesus Christ is the Son of God, and that the message of His salvation to a world of sinners is the center of our faith, the foundation of our love to Him, our fellowman and His word and the final goal of our hope. There is danger that we take so much liberty of conscience for granted that at last *liberty* means everything and *conscience* nothing.

More than ever before it is the duty of our Synod to assert and defend the great facts of salvation upon which Christianity rests; the fundamental Christian ideas of repentance and atonement are bound up with the person and the work of Jesus Christ. Only the death of the Son of God could redeem the world. Only our faith in Jesus Christ, the crucified and risen Lord, brings assurance of salvation. This will make it our task to extend our nets so far that we may become a Church of the people in this country in the best sense of the word, and at the same time remain guardians of divine revelation. Only in this way can we fulfill our mission toward the members of our own household of faith and toward the other denominations of our country. With this great goal before us we shall be kept from all ecclesiastical partisanship and also from religious shallowness.

The Sunday School

The committees in charge of the details of our Sunday-school work have labored very diligently in order to provide the lesson helps and other literature which our progressive Sunday-schools need. The two latest publications in this department, *The Evangelical Tidings*, and the *Evangelical Teacher* have had an almost astonishing success. We are confident that none of our schools can now say, "Our own Church does not offer us what we need for our work."

The Elmhurst Summer School of Methods has sent earnest, studious, grateful and better trained teachers back into our schools. They no longer need to borrow from other denominations what they need for efficient preparation for their service. They feel that they need a larger knowledge as to the importance and significance of the office of a teacher, a real joy in its aims and tasks, and a more comprehensive mastery of teaching materials and methods, and the *Evangelical Teacher* helps them every month to retain and to use that which they have learned.

City Missions and Evangelization

With great anxiety our brethren in the larger cities are observing the growing indifference of so many German families toward the Church. Ignorance and poverty is keeping these people out of the church. In-

sufficient religious instruction in the home, the Sunday-school and the confirmation class has never really awakened their spiritual life. For a time they have been in outward connection with the Church and have then become estranged from it. But are they not also our brothers and sisters? Can we do nothing at all to win at least some of these people back to the kingdom of God and the Church? We need in our large cities day nurseries, hospices, mission Sunday-schools, and the entire missionary apparatus that is needed for the neglected and indifferent of our larger cities. A larger use of the Lenten season for evangelistic preaching from the Passion story would also bring good results. A systematic training of laymen skilled in influencing and attracting these irreligious elements would also be a most effective help.

The idea of holding Evangelical gospel meetings in the neglected districts also deserves earnest consideration. Under the supervision of the proper persons, and without the sensational, revivalistic methods or excesses preaching of this kind would surely bring results, especially if there should be found among us evangelists in the Apostolic sense of the term. That some of our brethren are seriously considering this problem, and are recognizing the call to stand ready for this work also for the preparation for the Gospel of peace, proves to us that the Lord is constantly developing new forces in our midst, but also that our eyes must be opened for new tasks and problems.

A Test

During the past year the Synod has given splendid proof of its ability and resources and of the fact that its love for the brethren did not merely consist in empty words. Our charitable and benevolent institutions have frequent opportunities of making such a test and it always results in strengthening their faith. Who would not rejoice that in addition to the well provided Homes for the aged and the orphans, the Homes for the epileptic and feeble-minded and deaconess hospitals have experienced the love of our churches. In our Church deaconess work is no longer counted among the miracles to be admired, but is looked upon as the most beloved of Christian charities. Simple, modest, neat and fitting is the garb of the sisters and it insures respect and welcome for them wherever they go. Simple, modest and effective is the work they do, and their influence is therefore blessed and permanent. The Synod would not be without its deaconess homes and hospitals, for here is the chief field of service for the sisters. On the contrary, the Church aims to extend this work in every possible way. The true sister of charity finds plenty of work in any large city congregation. Day nurseries, sewing schools, and many a school room in the orphans' homes, might perhaps be better cared for by a skilled deaconess than is now the case.

The charitable work of the Church has been very extensive during

the past year. The Jubilee offering has given all an opportunity to lay a noble gift upon the altar of their Church. With heartfelt gratitude toward the Lord who has made the hearts willing, and toward the givers who have cheerfully offered their contributions, we must say the offering has turned out well, even tho the goal, \$150,000, has not been reached. This goal might have been reached if the instructions of the committee had been more generally followed.

The awful conflict in Europe has impelled us also to bring many an offering for the relief of the sufferers. All our pastors have been asked to make a note of and report all of the gifts they have sent in for the Red Cross, for the prisoners in Siberia, and for the wounded soldiers, for the widows and orphans of fallen soldiers, etc., not that we might boast of our charity, but that we may find in it a reason for grateful joy at having been able to give to our brethren across the sea a cup of cold water in their great struggle for existence.

Church Federation

At last year's District conferences a number of protests were registered against the attitude of the Federal Council of the Churches of Christ in America in the matter of the exports of munitions to Europe, and the obligatory prayer for peace in the arrangement of a centenary of peace between English-speaking people. These protests have been forwarded to the proper address and we have the assurance that they will receive due consideration at the proper time. On account of the pressure of other duties, it was impossible for me to be present at the meeting of the executive committee of the Federal Council, December 8—10, 1915, at Columbus, Ohio. I have asked Pastor Timothy Lehmann, of that city, to represent me there, and the Pastors Daniel Bretz, J. E. Digel, and Ernest Irion have also attended the meeting. Pastor Lehmann's report of this meeting is as follows:

"Permit me first to sketch briefly my general impression. We attended all the meetings with the exception of the first, and gained the impression that the unity which these meetings are intended to represent is not a mere form; the spirit evident everywhere was that of love and of consideration. One instinctively felt at home. It should be stated, however, that an intelligent participation in the discussion is only possible for those who have had an opportunity to read and ponder the preliminary reports. I must therefore point out that our Evangelical Church has never recognized the full value of this fellowship because her representatives, partly because of the expense, and partly for lack of time, have changed from meeting to meeting. The writer was too much a stranger to the matters under discussion to take part in the debates. His impression is that the meetings of the Federal Councils will be profitable only when all Protestant denominations who regard faith in Jesus Christ as fundamental, take an active part.

"Under these circumstances we were not able to accomplish positive results and did not even introduce the protests of the various Districts. In explanation of this it should be said that nothing of all the business transacted could in any way be construed as disparagement of Germany or a reproach for the alleged disloyalty of German-American citizens.

"In regard to this matter the Secretary of the Council writes about as follows: Some of our members whose adherence is closely related with the warring nations have urged us to take steps which naturally could not have been sanctioned by those of our fellowship who thought otherwise. These matters were disposed of by correspondence as far as possible, and apparently in most cases satisfactorily. The various protests were not in my hands at the time, and as I could only find time to read this report after the meeting, it was impossible for me to take this matter up. The Secretary assumes as self-evident that debatable questions cannot be satisfactorily acted upon by the Council as such. In most cases it should also be noted that the protesting groups were not always unanimous.

"In general it must be admitted that this position is correct, altho, of course, regular members on the committee would have obtained a hearing if the matter had been introduced in the regular way. What I should like to make especially plain is the fact that in my opinion we have no reason to sever our connections with this body. Indeed, I even venture to say that our own Church would lose most thru such a step. What we need especially is the cordial willingness to support the idea of unity for which this body stands, and to work for its realization, which is only possible when we discuss seriously and without prejudice the questions which occupy the Federal Council. Personally I have no doubt at all that we should get a hearing at any time and would also be able to secure action, if we were ready to pay the price of such far-reaching plans.

"Personally the idea of such a union appeals to me so strongly that I could not report in any other way. Whether there was any discussion in regard to the point at issue I cannot say, altho I do not know when this discussion should have taken place, as I attended all the meetings where discussions took place.

"The report of the commission on Japan seemed to me especially interesting and significant. Among other things Dr. Matthews also gave a clear confession of his belief, doubtless in order to contradict reports concerning his alleged doubts in regard to the divinity of Jesus Christ. If he has spoken the truth—and who would presume to say that he did not—we have no reason to fear that this fundamental principle of Christianity will ever be weakened by the Federal Council. And as long as this tie binds us together, we as members of the Evangelical Union must not counsel separation, unless official acts of the whole Federal Council would make this our duty to do so. Let us examine

the entire reports of the Secretary, which will be sent free to any address, and then let us consider well this thoroly Evangelical question before we pass final judgment. We too have made mistakes before.

"I can say nothing concerning the resolutions that have been passed in regard to other matters, as this report is already too long, 'Prove all things and retain that which is good.'"

Fraternally and respectfully, *Timothy Lehmann.*

The Federal Council of the Churches of Christ in America does not deal with questions of teaching and of Church polity, but only with moral questions and questions of Church policy. The fundamental question among these is undoubtedly whether or not it is possible to give unified expression to the divided Protestantism of this country in the interest of common duties toward public life and in the interest of common activities. This question is a serious one and entirely legitimate in view of the insignificant influence of the Protestant Church on those public questions that should come under the influence of the Christian Church. The answer to this question has been tentatively given by an organization in which the individual church bodies, by means of proportionate representation, aim at the consensus of opinion and at making their influence felt at the proper place. No one will deny that the unified and firmly organized Church of Rome enjoys so great a political influence because of the centralized and unified manner in which it makes itself felt in city, state, and national affairs. And none can deny that Protestants, who are numerically in the majority, could also assert a mighty influence upon public morals, social conditions and public education if they were unified and well organized.

The Evangelical Church is a member of the Federal Council, that is, it is represented in its executive committee. We do not believe or expect that our membership in this body will open for us special fields of labor or special privileges of any kind: we do believe, however, that we as the Evangelical Church of this country are entitled to a part in the religious and public life of our country. We also have, like all other denominations, large and important duties towards the general public, the same duties that other denominations have.

The Federation movement is a manifestation of that development of American Protestantism which is produced by educational and political conditions. Shall we stand afar off as indifferent observers and finally occupy a lonesome and isolated position among the Christians of this country? Or shall we study developments of these conditions thoroly and take part in it, except as we are convinced that the Lord and His spirit are not in this movement? The waves of this movement have stirred up those of our own work. This will not hurt us, but will rather stimulate thought and help us to examine ourselves. We need not fear that our ship will be wrecked, even tho unfavorable winds are making the waves run high.

On April 18, 1916, after this report had been written, the relationship of the Evangelical Synod to the Federal Council was the subject of a special interview between the writer and Dr. Charles F. McFarland, General Secretary of the Federal Council. Prof. S. D. Press was present by invitation. The chief subject of our conversation was the protests which had been touched upon. All of them have been carefully read and considered by the executive committee of the Federal Council. We must not forget that this committee is expected to represent thirty denominations and 125,000 congregations. No single denomination, even tho it were twice as strong as ours, can expect to determine the action of such a body. Nor must it be forgotten that the written or oral opinions of one member of the executive committee must never be regarded as the opinion of the whole committee.

The leaders of the Federal Council have seriously considered a protest to President Wilson concerning the export of munition. Letters were sent out to secure the views of the denominational leaders of the country. It was felt that any prolongation of this conflict of which our country might be guilty was contrary to the Christian conscience of the people. The attempt to secure an official declaration by the Federal Council on this question was frustrated by the awful Lusitania catastrophe. By reason of this event, which the press has skillfully exploited in opposition to Germany, most of the answers were unfavorable to a protest to President Wilson, and thus official declaration of the Federal Council was prevented.

In the latter part of December, 1915, Dr. McFarland visited Berlin, Paris and London. His visit, as he explained in written and oral reports, was for the purpose of assuring the Christian circles of these great cities of the very deep interest which the Christians of the United States were taking in the conditions of their brethren across the sea during this great testing time of Christian faith. Christianity must suffer no moratorium. As Christians we are ready to take the lead in rehabilitating the Christian relations which existed before the war, and, if possible, to reconcile the neighbors who have become estranged. The General Secretary assured us emphatically that he found the friendliest and most cordial welcome among the Christians of Germany.

In every land he was met by the humiliating reproach that America was doubtless well satisfied with the terrible conflict since it was the cause of such extensive prosperity, a reproach which he could not answer.

In order to strengthen the feeling of friendship, brotherly love and unity among the great Christian nations during this gloomy period, and to open the way for the spirit of reconciliation, Dr. McFarland recommends that American church bodies who are in any way related with the churches of Europe, visit the respective countries with the same aims with which he has visited them.

Two Strong Allies

In our work of strengthening and stimulating Christian life in our homes, we have two allies who can be made to render much more essential service than they have been able to do in the past. They bring us news from the larger and the smaller battlefields, from secular and religious camps. Their language is clean, clear, strong and true.

We do not need to fear that they will bring an un-Evangelical spirit into our homes. We can greet these two great allies, the old *Friedensbote* and his younger brother, the *Evangelical Herald*, as faithful warriors for the cause of truth. There should be no home in our Churches in which both are missing. They are girded with truth, doing justice to the great questions that concern us today, and their feet are always shod with the preparation of the Gospel of peace.

These reports of the Boards and their officers contain a wealth of material for thoughtful study for laymen and pastors and may be very profitably used for lectures and discussions, for societies, conventions, conferences and on mission days. Wherever brotherhoods or men's societies have been organized these reports could be thoroly discussed in the meeting, as nowhere else can they find so much material on the real life and work of our denomination.

So let us enter a new year of service in God's harvest field, one always esteeming the other more than himself and all constantly interceding for it before the throne of grace. Under His leadership and in His armor we are always ready to proclaim the Gospel of peace and to win victories for His cause. And to Him who is alone wise and holy and just shall be praise and gratitude and adoration for all eternity, Amen.

John Baltzer, President General.

The Educational Institutions

The Board

Chairman, Rev. J. E. Digel, Massillon, Ohio; *Secretary*, Rev. Theo. Haas, Evansville, Ind.; *Treasurer*, Rev. J. Kircher, Chicago, Ill.; Rev. S. Kruse, Sappington, Mo.; Rev. C. T. Baumann, Bartlett, Ill.; Rev. H. Niefer, Milwaukee, Wis.; Rev. W. Hackmann, St. Louis, Mo.; Rev. F. Werning, Lowden, Iowa; Rev. G. A. Neumann, Ann Arbor, Mich.; Rev. W. Becker, President Eden Seminary, St. Louis, Mo., ex-officio; Rev. D. Irion, D. D., President Elmhurst College, Elmhurst, Ill., ex-officio; Teacher J. Koenig, Hoyleton, Ill.; First Church, Burlington, Iowa; St. John's Church, St. Louis, Mo.; St. Lucas Church, Evansville, Ind.; St. Peter's Church, Chicago, Ill.; Trinity Church, Milwaukee, Wis.

Board of Directors, Eden Seminary: Rev. J. E. Digel, chairman; Rev. Theo. Haas, secretary; Rev. J. Kircher, treasurer; Rev. S. Kruse; Rev. W. Hackmann; Rev. W. Becker, ex-officio; First Church, Burlington, Iowa; St. John's Church, St. Louis; St. Lucas Church, Evansville, Ind.

Board of Control, Eden Seminary: Rev. S. Kruse, chairman; Rev. W. Hackmann, secretary; Rev. F. Mayer, Ph. D.

Board of Directors, Elmhurst College: Rev. J. Kircher, chairman; Rev. C. F. Baumann, secretary; Rev. F. Werning, treasurer; Rev. H. Niefer; Dr. Irion, ex-officio; Rev. G. A. Neumann; Teacher J. Koenig; St. Peter's Church, Chicago; Trinity Church, Milwaukee.

Board of Control, Elmhurst College: Rev. F. Werning, chairman; Rev. C. F. Baumann, secretary; Rev. H. Niefer.

Board of Control, Fort Collins Seminary: Rev. G. A. Schmidt, chairman; Rev. Chr. Buckish, secretary; Rev. John Jans, director; Mr. H. Sturhahn, Denver, treasurer; Mr. David Ruff, Ft. Collins.

Representative of the Educational Institutions: Rev. S. A. John, 1300 Packard St., Ann Arbor, Mich.

The work of our educational institutions has been carried on during the past year without any disturbance worth noting. Both the students and the instructors have abundantly experienced the goodness of the heavenly Father. May He continue to protect and to bless our institutions and their great work for the entire Church.

Financially

Without the share of the Jubilee Offering turned over to us, and for which we are thoroly grateful, the receipts of the past year would have been far behind those of the preceeding year. Because the Jubilee Offering was the center of attention and effort on the part of the churches, and because we knew that we should share in its contributions, we made no special financial campaign for our institutions. The Reformation Day offering has also no doubt been reduced by the Jubilee Offering, especially since the envelopes were distributed only a very short time before October 31.

Our Representative

To make our pastors and our churches familiar with the needs and the accomplishments of our educational institutions, and to stimulate them to more active co-operation has again been the chief purpose of our representative, Pastor S. A. John. He has had many splendid opportunities to present the cause of our Educational Institutions to pastors and churches at conferences and conventions and to individual laymen. During the coming year he will emphasize especially the financial side of our work. His plans have already been laid out and provide for energetic and systematic effort. Judging by the kind reception he has so far experienced, he may count upon the ready co-operation of our people in such a financial campaign. God grant that we may soon have sufficient means to pay our indebtedness and to bring our institutions to the point of efficiency to which they are entitled.

Fort Collins

In August of last year the Central Board for Home Missions requested the honorable President General to take the proper steps for turning over the administration of the Evangelical Academy at Fort Collins entirely into the hands of your Board. This request, with the recommendation of the honorable President General, circulated among the members of the Board with the result that while a majority of the members were in favor of such a change, they desired that final settlement of the matter should be made at a joint meeting of both Boards. It will be our business to thoroly consider this important matter and make definite arrangements for the further conduct of this institution. Since our current expenses will be increased by such an addition, and as we will also have to provide for the indebtedness of \$8,000.00 resting on the institutions, it is evident that we must have the adequate support of our pastors and churches.

Miscellaneous

That students of Eden Seminary have been granted the privilege of attendance at Washington University, St. Louis, and of obtaining degrees there, deserves grateful recognition. Since, however, the forenoon is entirely occupied by lectures at Eden Seminary, and since the distance is too great to enable the students to hear lectures at both institutions, our students are limited to such branches as are given at the University in the afternoon.

The faculty of Eden Seminary will attempt to induce the University to place its lectures which are most valuable to our students in the afternoon. If they succeed, it is to be expected that a larger number of our students will attend these lectures. Our students are charged \$20.00 for each course.

The Elmhurst Summer School of Methods held at Elmhurst College July 18 to 27 by the Central Sunday School Board has been very successful. The Board of Control which has made itself familiar with the school by personal observation, regards it as a most important factor in the coming development of the Synod, and recognizes in it not only a powerful stimulus for Bible study and Sunday-school work, but also of the new denominational spirit and consciousness among our Evangelical young people.

Rev. J. E. Digel, Chairman.

Among the resolutions adopted in regard to this report are those accepting the offer of the Central Board for Home Missions to contribute \$100 per month, beginning with January 1, 1916, for the support of the Fort Collins Academy until the next General Conference. The Board of Control of the institution is to consist of one member of the Board for Educational Institutions and two pastors of the Colorado Mission District, with the member of the Board for Educational Institutions as chairman. The instructions of the Hand-book are to apply

to the work of this Board, which shall visit the institution four times a year and report to the chairman of the Board after each meeting.

Eden Seminary

At the close of the school year 1915-1916 twenty-five candidates for the ministry were placed at the disposal of the honorable President General, one was assigned for missionary work in India (but is continuing his studies at the Seminary for the present because unable to reach his destination), which left fifty-four students in the institution. Of the thirty-seven graduates of Elmhurst College twenty-three entered the Seminary, which, with the entrance of six others, brings the attendance for 1916-1917 up to eighty-three, of whom twenty-five are seniors, thirty-two middlers, and twenty-six juniors.

Perhaps no event of the year has impressed itself so deeply upon the memory of the student body and the faculty as the death of Professor Gustave Braendli on May 21, 1916. His thoro theological training, his comprehensive knowledge, his systematic habits of study, his willingness to learn and his joy in teaching, his calm and modest ways, and withal his firmness of conviction, had gained him the respect and affection of his colleagues and of the student body, so that his death caused a loss that was keenly felt.

Pastor F. Mayer, Ph. D., was chosen to fill the vacancy arising from the death of Professor Braendli and entered upon his new duties with the beginning of the new school year.

Elmhurst College

The year 1915-1916 was the forty-fifth in the history of the institution. In a general way the past year has not differed from those that went before, the work to be continued without interruption and the progress in the different classes measured up to expectations, altho a number of students lacked an understanding heart and required much patient warning.

At the close of the school year 1915-1916 115 students remained, to which were added forty-five new ones at the beginning of the present year. The 160 students now at the institution are divided as follows among the different classes: seniors 34; juniors 35; sophomores 36; freshmen 36; preparatory department 19.

During the year 1915-16 the 160 students paid for their board and tuition as follows:

17	students	pay	\$150.00	each,	or.....	\$2550.00
9	"	"	100.00	"	".....	900.00
1	"	"	80.00.....			80.00
29	"	"	75.00	each	or.....	2175.00
1	"	"	65.00.....			65.00
1	"	"	60.00.....			60.00

3 students pay	55.00 each or.....	165.00
1 " "	45.00.....	45.00
1 " "	40.00.....	40.00
3 " "	30.00 each or.....	90.00
8 " "	25.00 " ".....	200.00
1 " "	15.00.....	15.00

A total of 103 students paying.....\$7785.00

61 students are carried free of charge.

Pastor S. A. John's Report

The past year has been a year of disappointment and of hard work, but also of great joy. The disappointment was due to the fact that the Jubilee Offering did not permit a special financial campaign for our educational institutions. We made a virtue of necessity and devoted all our efforts to the Jubilee Offering. The Jubilee Offering has brought us some \$34,000 which have been used toward the payment of our debts. For this year we have undertaken the work of canceling the remainder of our indebtedness.

The past year was one of hard work and I was obliged to be away from home for nearly ten months out of twelve, and spoke more than 150 times before a large variety of gatherings in the Missouri, Southern Illinois, Indiana, Atlantic, New York, Ohio and North Illinois Districts. I was most kindly received everywhere and I do not doubt that the energetic resolutions which were adopted on most of these occasions will bear fruit in suitable action. Our pastors are earnestly devoted to our educational institutions; most of them, however, fail to understand that we need help *now* rather than in the future. What we need is not promises, but actual cash, and a great deal of it. In some churches a number of members have contributed splendidly, especially in Burlington, Iowa, where due to the effective assistance of Mr. Blaul, a member of our Board, many respectable sums have been contributed. The churches in St. Louis and in Evansville have proved last year what can be done with an earnest desire to accomplish results. We do not doubt that there are a number of people in almost all our churches who could help easily with \$50 or \$100. The extensive campaigns conducted in Chicago, Baltimore, Richmond, Va., Central Ohio, Buffalo and the surrounding territory will doubtless bear fruit in due time.

In a number of churches I have succeeded in inducing a few individuals to assume the expense of carrying a student thru his entire college course, and we are endeavoring to find many more who are ready to do this. As soon as there are a sufficient number of such stipends at our disposal, we can say to those reflecting upon free tuition that every student is expected to pay, but that there are funds at hand from

which the tuition can be paid for students unable to pay their own expenses. I am expecting to hear from quite a number of pastors, that their churches are ready to "adopt" a student in this manner.

Larger gifts of several thousand dollars or so have not yet materialized. A number of very wealthy people have been approached, but have not yet been heard from. If only one of our rich Evangelical Christians will make a beginning with \$5000 or \$10,000, others would doubtless follow his example.

Financial Statement

Receipts

Balance on hand Feb. 1, 1915.....	\$ 7,201.65
Free will offerings.....	12,519.99
Reformation Day offerings.....	11,344.90
Legacies and bequests.....	6,656.65
Seminary Day, Eden.....	399.47
Seminary Day, Elmhurst.....	1,238.44
Eden Publishing House.....	4,450.00
Interest	2,763.13
Tuition, Eden	2,500.00
Tuition, Elmhurst	8,021.38
Books and stationery.....	1,453.26
Loaned	6,730.20
Jubilee Offering.....	34,471.71
Miscellaneous	11,221.69
Total	\$112,615.67

Disbursements

Eden Seminary, maintenance.....	\$ 19,567.47
Elmhurst College, maintenance.....	38,753.56
Evangelical Academy, Fort Collins.....	1,619.25
Loans repaid	3,730.00
Traveling expenses.....	246.70
Printing	736.96
Interest	708.37
Turned over to funds.....	2,800.00
Pastor S. A. John, salary, traveling and office expenses.....	2,635.00
Prof. E. Otto, Pension.....	200.00
Miscellaneous	600.00
Total	\$ 71,998.16
Balance February 1, 1916.....	40,617.51
The indebtedness on April 1, 1916 amounted to.....	40,140.00

Evangelical Academy, Fort Collins, Colo.

By the grace of God the Evangelical Academy could open its second year in November 1915. We began with seventeen students, nine of whom were in the senior and eight in the junior department. A student from the Agricultural College has been employed as instructor in English and in algebra and the results are very satisfactory.

The unmarried students were accommodated in a rented house in so far as their parents did not reside here. This house is about one mile away from the school, but as the students have no other opportunity for exercise (there is not space available for athletics near the school building) the walk to and fro is wholesome exercise. Breakfast and supper are taken at this house, where Pastor emeritus Leonhard and his wife have rented three rooms and furnish meals for eleven cents per person each. Dinner is taken at a restaurant for about twenty-two cents. The stipend for unmarried students, \$10 per month, is used for board, what is beyond must be paid by the student themselves and varies from \$2.75 to \$3.65 per month each. One of the students pays \$100 per year, two others, unmarried, and one married student support themselves. The rent for this house, \$12.50, after deducting the \$7.50 which Pastor Leonhard pays, fuel, light, water, bedding, etc., was paid by the institution, that is the Central Board for Home Mission. The married students had rather a hard time of it, as it is almost impossible to earn the support for an entire year for one family in four months and a stipend of \$15 per month was therefore absolutely necessary.

John Jans, Director and Secretary.

The Central Board for Home Missions

Chairman, Rev. F. G. Ludwig, Milwaukee, Wis.; *Secretary*, Rev. A. E. Meyer, Chicago, Ill.; *Treasurer*, Rev. J. Nuesch, Los Angeles, Cal.; Rev. H. Rahn, Edwardsville, Ill.; Rev. W. L. Bretz, Columbus, Ohio.

During 1915 we supported one hundred parishes with \$34,542.00. Five congregations that had, with one exception, been supported longer than the stipulated period of six years have become self-supporting: Friedens Church, Elkin, Minn., supported since 1905 with \$1626.00; Immanuel's Church, Royal Oak, Mich., supported since 1908 with \$602.00; St. Johns Church, Highland Park, Ill., supported since 1909 with \$1951.00; St. Paul's Church, Crystal Lake, Ill., supported since 1906 with \$1992.00, and St. Paul's Church, Columbus, Ohio, supported since 1907 with 3270.00. Fourteen new parishes with twenty-three congregations were taken on, and the necessary appropriations were made for eight parishes with ten congregations, so that they may be supplied as quickly as possible. In Casa Grande the first Evangelical Church in the State of Arizona has been organized.

The offerings for our Home Mission work during 1915 amounted

to \$23,176 or \$1,847 less than in 1914. This is no doubt due to the hard times and partially to the Jubilee offering, the share of the Home Mission Board in this latter offering, however, much more than covers the loss in voluntary offerings. We began the current year with 102 parishes and 141 congregations on our list. For this work there was appropriated at the annual meeting \$39,474, the largest appropriation ever made in one meeting of the Board. At the summer meeting July 26, at Milwaukee, additional appropriations were made that brought the total for 1916 to \$49,800, and before the year closes the \$50,000 mark will probably have been passed. In view of the importance of our home mission work to the religious, social and political life of the country, all who love America as the land of their birth or adoption should be ready to support our home mission work with earnestness and enthusiasm.

What We Need

In our home mission work we need first of all *more money*, so that we may be able to give our mission workers the financial compensation which they must have in order to bring the many personal sacrifices that are inevitably connected with pioneer work as compared with that in self-supporting congregations; secondly, we need *more workers*, missionary followers of Jesus Christ, fitted for missionary work, constrained by the love for Christ, and with the necessary energy and initiative to go forward and give themselves *entirely* to the cause of their Master and their Church.

Statistics by Districts

	A	B	C	D
Atlantic	6	6	\$7,029.00	\$2,050.00
Indiana	8	12	8,029.00	3,510.00
Iowa	4	6	7,198.00	1,865.00
Kansas	6	8	8,067.00	1,664.00
Michigan	5	7	10,146.00	1,690.00
Minnesota	6	8	5,052.00	1,190.00
Missouri	6	7	13,252.00	2,170.00
Nebraska	3	4	2,328.00	1,050.00
New York	2	2	2,893.00	800.00
North Illinois	9	10	8,700.00	2,500.00
Ohio	2	2	7,272.00	570.00
Pacific	7	9	9,627.00	3,380.00
South Illinois	3	4	4,001.00	1,080.00
Texas	6	14	6,604.00	2,530.00
West Missouri	1	1	140.00	100.00
Wisconsin	5	7	7,509.00	1,705.00
Colorado	9	12	20,521.00	4,730.00
Washington	6	6	16,864.00	2,500.00
Canada	4	5	12,708.00	2,070.00
Montana	4	11	6,862.00	2,390.00

Under A is given the number of parishes in the District; under B the number of congregations; under C the amount so far paid to these churches in missionary support, and under D the appropriations for each District for 1916.

The support of these fields so far has therefore cost us a grand total of \$164,802, an average per congregation of \$1,200.00. The total appropriation for 1916 is \$39,474.00, to which must be added appropriations covering traveling expenses, moving expenses, etc., which will bring the grand total of all the appropriations above \$40,000.

The value of the property of these churches is \$466,007.00 with an indebtedness of \$177,188.00. The increase in value of the property which is free of debt was \$75,000.00 in 1915. The number of families in these churches is 2,218, with 2,018 individual members. This means after deducting members of those fields which have become self-supporting, a loss of 181 families compared with 1914, but an addition of 1,679 individual members, which is a considerable gain, amounting at least to four churches with 200 individual members each. In other respects also a comparison with 1914 shows appreciable progress, for which the Board is sincerely grateful.

Financial Statement

RECEIPTS

Cash balance February 1, 1915.....	\$16,800.85
Free will offerings.....	22,981.73
Legacies and bequests	543.50
Sale of Church property.....	3,306.50
Eden Publishing House	4,450.00
Jubilee offering (25%).....	21,544.82
Miscellaneous	92.15
Grand Total	\$70,797.21

DISBURSEMENTS

Paid to Church and Mission workers.....	\$34,542.11
Traveling expenses (for the Board).....	179.25
Miscellaneous	392.53
Printing	62.88
Administration	41.29
Miscellaneous	5.16
Grand Total	\$35,123.22

Balance January 31, 1916.....	\$35,675.99
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CONDITION OF THE TREASURY FEBRUARY 1, 1916

Deposited in the bank.....	\$16,773.99
Secured by notes in the hands of General Treasurer.....	15,000.00
Loaned to Board of Educational Institutions.....	4,000.00
Invested in mortgages and note.....	3,400.00
Total	\$39,073.99

EVANGELICAL ACADEMY AT FORT COLLINS, COLO.

Cost of maintenance	\$ 2,756.20
Received 25% of the expenses from Board for Educational Institutions	349.12
Deficit covered by Mission Board Treasury	2,407.08

The Immigrant Mission

Chairman, Rev. W. Batz; *Secretary*, Rev. F. H. Clemme; *Treasurer*, Rev. W. H. Aufderhaar; Representatives from Christ and Concordia churches, (respectively, Miss J. H. Mattheiss and H. H. Brodt), all of Baltimore, Md. *Rev. Otto Apitz, pastor, 1308 Beason St., Locust Point, Baltimore, Md.*

In former years, and even in last year's report, we were able to give statistics and larger figures; this year we could help only fifteen persons to enter this country via Rotterdam and New York, and a few others were aided in returning to their own homes; all have landed safely on this side as well as on the other. There were deposited with me here \$348.20, by German seamen \$2311.34, a larger part of this has been paid out. I have sent to Germany \$1,189.25, many a dollar of this from sailors, nothing from Germany.

Our home was visited by 3,365 German seamen, and the reading room has been a place of protection and refreshment for many.

Only the most necessary help has been retained on the large German steamers interned here at Baltimore, the rest of the crews have found work on land. Here we were able to render good service and gladly gave all the assistance we could. In the fall of 1914, and the early part of 1915, there was little work to be had and we were overrun by unemployed, most of whom we were able to help. Now conditions are much better and those who want work have found good and well paid employment. We continue to provide them with religious and other literature.

Because of the small number of people on the ships I have little opportunity to preach, I did so only fifteen times. There is opportunity enough for pastoral work both in the home and on the ships.

Financial Statement

RECEIPTS

Balance on hand January 1, 1915	\$2,445.37
Commissions	30.99
From the Home	88.55
Free will offerings	779.69
Interest and exchange	193.30
Miscellaneous items	13.83
Total	\$3,640.52

DISBURSEMENTS

Salary of the pastor	\$ 840.00
Immigrant Mission, Bremen, Germany.....	25.00
Maintenance, repairs, improvements, etc.....	1,000.70
Seamen's mission, Berlin	135.70
Total	\$1,273.88
<i>Balance on hand January 1, 1916.....</i>	<i>\$2,366.64</i>

The Board for Church Extension

Chairman, Mr. Paul Abt, East St. Louis, Ill.; *Vice-chairman*, Rev. F. J. Buschmann, R. R. No. 6, Edwardsville, Ill.; Rev. Theo. Braun, 1511 College Ave., St. Louis, Mo.; *Treasurer*, F. H. Krafft, St. Louis, Mo.; Mr. H. Huning, St. Louis, Mo.

During the past year we have finally been able to secure a working capital of \$100,000. This fact makes us especially grateful to God who has crowned our work with His blessings. But in consideration of the many urgent applications that come to us, we cannot help but say even in view of this large fund: What is this among so many? Only nine of the twenty-three applications received in the course of a year could be considered. It would be indeed desirable if the aid of this fund might be extended to a larger circle of congregations.

We could also have extended aid to a larger number of churches if we had not desired to pay our debts. We have repaid an indebtedness of \$1,500 to the Board for Trust Funds and another of \$6,500 to the General Treasurer, besides a few notes of lesser amount. This will mean a considerable savings on interest payments for the future.

In the course of the year the Church property in Fargo, N. D., for which your Board has assumed responsibility, has been sold. In this transaction Pastor W. W. Bunge has rendered valuable services.

A number of appropriations were still unpaid when the financial statement was made.

Financial Statement*Receipts*

Balance, February 1, 1915.....	\$ 1,207.40
Offerings	6,274.08
Payments on loans.....	8,914.20
Interest on loans.....	602.16
Interest on cash balance.....	56.19
Miscellaneous	386.10
Plans of Church.....	12.10
Total	\$ 17,452.23

Expenditures

Loans	\$ 4,100.00
Traveling Expenses and Administration.....	70.74
Printing	6.75
Church Plans.....	8.40
Miscellaneous (mostly notes paid)	8,630.04
Interest	873.00
Total	\$ 13,688.93
Balance on hand, February 1, 1916.....	3,763.30

Resume'*Assets*

Loans outstanding.....	\$ 98,940.32
Cash on hand.....	3,763.30
Total	\$102,703.62

Liabilities

One note.....	500.00
Total	\$102,203.62

Commission on Public Welfare

Chairman, Pastor John G. Stilli, 633 E. Market St., Louisville, Ky.; *Secretary*, Pastor John Goebel, 11353 State St., Chicago; *Treasurer*, Pastor F. Weber, Chicago; Mr. William C. Ruhnnow (St. Peter's Church I), Chicago; Mr. Fred Kressmann (St. Paul's Church), Chicago; Pastor Alfred A. Meyer, representing the chairman of the Central Board for Home Missions; Pastor F. Holke, chairman of the Board for Charitable Institutions; Pastor F. P. Jens, president of the Deaconess Association.

The Commission for Public Welfare met on February 21, 1916, at Chicago and submits the following reports:

In regard to the study of the social question in our educational institutions the Commission would call the attention to the effective efforts of Prof. S. D. Press in the field of sociology. Prof. Press is not only an expert in this field, but also knows how to enthuse our future pastors for this important cause.

The Commission would also express its appreciation of the splendid articles on different phases of the social problem which appear every week on the first page of the Evangelical Herald and requests the Districts to encourage the editor in this so necessary task.

The Commission urgently requests the respective program committees for the General, District and pastoral Conferences, as well as for Brotherhood, League, and Sunday-school conventions, to give due attention to social problems by providing for sermons, papers, lectures and debates concerning its different aspects. Only in this manner can this cause receive the attention to which it is entitled.

The Board for Charitable Institutions

Chairman, Rev. F. Holke, 320 N. Green Bay Rd., Highland Park, Ill.; *Secretary*, Rev. F. Mohme, Kewaskum, Wis.; Rev. G. B. Schiek, San Antonio, Texas; Rev. Paul V. Dyck, Houston, Texas; Rev. F. Baur, Webster Groves, Mo., R. F. D.; Rev. A. Mallick, Detroit, Mich.; Rev. B. H. Heithaus, Mascoutah, Ill.

The Deaconess Homes

In view of the important place which belongs to the Deaconess work, and which is more and more recognized in our Church from year to year, we are beginning our report by calling attention to our Deaconess Homes. On July 1, 1915, another Deaconess Home and Hospital with rooms for fifty patients has been opened in East St. Louis, Ill. The Deaconess Association of South Illinois, which has charge of this institution, now numbers 265 members. At present a training school for nurses is being conducted; no new applicants for this school will be received, however, and in their place Deaconesses are to be secured as quickly as possible.

Institutions for Epileptics and Feeble Minded

The Merten Foundation was dedicated on July 2, 1915, and is ready for opening. The entire expense of the building with all the modern conveniences was \$35,789.53. Of this \$24,610.47 had been contributed by February 1. \$1,000 of the difference is still to be paid, in accordance with the provisions of Mr. Merten's will, the remainder we must expect our churches to contribute. It is deplorable that some thirty applications for admission could not yet be acted upon, because *there are no nurses available* for the applicants.

At Marthasville the erection of an administration building, which is absolutely necessary, has been begun. In order to save money, the work has been done whenever possible, by the inmates of the home. It is not expected that it will be completed this year, it should, however, be completed—and paid for—in 1917, as a Jubilee gift for the twenty-fifth anniversary of the founding of the Emmaus Institutions. The amount of money at hand at present is \$4,257.20, barely half of what is needed to complete the building; here also nurses and helpers are necessary.

Orphans' Homes

Among our orphans' homes this year interest centered on the Home at Hoyleton, which as will be remembered, burned to the ground on June 15, 1915. The new building has just been completed with rooms for one hundred children, the superintendents, and other employees and a school and kindergarten. There is still about \$30,000 indebtedness resting upon the building, which cost nearly \$50,000, and the board of directors sincerely trusts that many friends will help by their liberal donations.

At Bensenville, Ill., there has been a change in the management, a chronic condition for several years, which, however, seems finally to be relieved by the installation of the new superintendent, Pastor Ed. Pinckert. The latest reports in regard to the institution are quite favorable.

The Orphans' Home at Detroit continues to grow under the capable administration of Pastor J. B. Meister. The annex which has recently been constructed called forth many offerings of love and great interest.

The Orphans' Home on the St. Charles Rock Road, St. Louis, has not had to concern itself with new buildings or a change of superintendents. This does not mean, however, that there was nothing to cause anxiety, tho it has been difficult to keep everything going in good order.

The Pastors' Home at Blue Springs, Mo., reports continued progress. Pastor J. Franck has conducted services on almost every Sunday, administered the Lord's Supper and served in many other ways. Necessary improvements costing \$400 could be made and one-half of the indebtedness, \$500, has been paid, which is especially noteworthy under the present difficult circumstances.

The fact that almost all our institutions can report an appreciable increase in free will offerings deserves grateful mention, in view of the Jubilee Offering and the Red Cross collections, a sign that the faith of our people is manifesting itself in works of love.

CHARITABLE INSTITUTIONS

in the German Evangelical Synod of North America

Deaconess Homes

St. Louis, Mo.....	Rev. F. P. Jens, 4117 W. Belle Pl.
Evansville, Ind.	Rev. J. U. Schneider, Ph. D., 116 Lower Sixth St.
Lincoln, Ill.	Rev. C. Hoffmann, 112 5th St.
Faribault, Minn.	Rev. Wm. Meyer, 718 5th Ave.
Chicago, Ill.	Rev. F. Weber, 54th Pl. and Morgan.
Louisville, Ky.	Rev. W. F. Mehl, 219 E. Broadway.
Milwaukee, Wis.	Rev. J. L. Haack, 1807 Grand Ave.
East St. Louis, Ill.	Rev. E. R. Jaeger, 412 N. 14th St.
Buffalo, N. Y.	Rev. C. G. Haas, 562 Ellicott St.
Marshalltown, Iowa	Rev. K. Rest, 204 S. Fourth Ave.

Emmaus Home for Epileptics and Feeble-Minded

St. Charles, Mo.	Rev. J. W. Frankenfeld.
Near Marthasville, Mo.	Rev. C. F. Sturm.

Orphans' Homes

St. Charles Rock Rd., St. Louis Co..	F. W. Helmkamp, R. R. 29, Well- ston, Mo.
Hoyleton, Ill.	J. H. Koenig.
Detroit, Mich.	Rev. J. B. Meister, 1852 W. Grand Boulevard.
Bensenville, Ill.	Rev. E. Pinckert, Bensenville, Ill.

Homes for the Aged

St. Louis, Mo.....	Sister Alwina Scheid, Dayton St. and Jefferson Ave.
Detroit, Mich.	Rev. J. B. Meister (see above).
Bensenville, Ill.	Rev. E. Pinckert (see above).
San Antonio, Texas	Rev. C. Saenger, R. R. 1, Box 153, San Antonio, Texas.

Pastors' Home

Near Blue Springs, Mo.....	Rev. J. Sauer, 5018 Euclid Ave., Kansas City, Mo.
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The Board for Foreign Missions

Chairman, Rev. Paul A. Menzel, Washington, D. C.; *Secretary*, Rev. C. W. Locher, Baltimore, Md.; *Treasurer*, Rev. T. Lehmann, Columbus, O.; Rev. H. A. Kraemer, Buffalo, N. Y.; Rev. F. Frankenfeld, Rochester, N. Y.; General Secretary,; Bethlehem Church, Brooklyn, N. Y., represented by Mr. H. Manrodt; St. Peter's Church, Buffalo, N. Y., represented by Mr. Edwin Cook.

The present time is one of testing for Evangelical Foreign Missions. Not only have the German missions in India suffered greatly from the war, but also many American enterprises, tho perhaps not so heavily. The year 1915 was a hard one for the missionaries and for the Board without regard for the deficiency of workers. We and they were not anxious for their safety in a strange country, but for the continuance of the work to which they had devoted their life and their strength; they were anxious lest the world-war might change the attitude of the Synod toward our work in India.

The war has brought us face to face with an examination of our missionary motives and aims. What has led us to undertake work in India? Whom do we serve and what do we desire to accomplish there? are questions to which we must give an honest and a Christian answer. We find the answer in the Scriptures. If nationalism is to control missionary work to such an extent that it seeks to limit the saving love of Christianity and attempts to destroy the fraternal communion with workers to other nationalities, it is in direct opposition to the word of God and the will of God. 1 Cor. 12: 13; John 17: 21. It is minding the things of men and not those of God when we admit that the establishment of God's kingdom can be bound or determined by the friendly or hostile sentiments of world-kingsdoms or their citizens. Therefore we shall patiently await the time when God himself shall make unmistakably clear His will and His plan with India and its millions of people in need of salvation.

The General Situation

Our missionary work in India has grown from small beginnings to a great enterprise. The number of Christians is about 4,000, but this

number gives no correct idea of the work that has been done so far. When we visit neighboring stations there is not one where we are not greeted by Christians from our own field. A large percentage of missionaries in other fields were trained in ours. Hundreds of our own workers are not counted because they are in the employ of other missions. More than any one imagines have we supplied the later missions in Chattisgarh with teachers, native helpers and other workers, which proves how prominent our mission in Chattisgarh has become. Our work is like a large tree whose branches reach over even into other fields, and as we look back on the past year we have every cause to thank our Lord whole-heartedly for the way in which He has blessed our efforts.

This does not mean that we have not experienced disappointment or anxiety in our work. Many remain unconverted because the difficulties which the caste system places in his way.

It is significant that our greatest advance was again made in *school work*. All the stations report good progress. The opposition of the heathen village owners against Christian instruction seems to be diminishing. As a rule the negligence or inability of the teacher is the cause when schools do not progress. The total number of our schools is three less than last year, but the number of scholars (4,211) is 496 more. Pastor Hagenstein, our school inspector, whose special business it is to see that religious instruction is duly emphasized in our sixty-two schools, reports that many schools are filled to their capacity.

Another sign of progress is the increase in the *financial contributions* of the young Christians. If the contributions of 1914 exceeded those of all previous years, those of 1915 have been more than double those of 1914. Of course the Jubilee Offering is included. The total Jubilee Offering at all the stations amounted to \$246.44.

The total local receipts in so far as they can be given in dollars and cents amounted to more than \$8,000, which is over \$2,000 more than last year. The receipts for tuition are nearly \$300 higher than last year. The number of patients treated outside the leper asylum was 19,944. It should be added in this connection that all employees at Bistrampur contributed one percent of their wages to the Jubilee Offering. The missionaries at Chandkuri have their own missionary society, to which each one contributes one-half of a month's salary once a year. With this money they support an outstation of their own, and the native helper at work there, an annual expense of about \$50. The church at Bistrampur is rapidly becoming self-supporting.

Pastor Nottrott's furlough would have expired with August of last year. Since he is not regarded as an American citizen, his return to India during the war would have meant a risk which we could not expect him to take.

In the spring of last year, Pastor O. Nussmann was obliged to leave

his field at Sakti on account of a serious throat trouble. He hopes to find complete recovery in Switzerland and to be able to return to India from there. He reports steady improvement, but it is doubtful whether he will be able to enter his work again before the close of the war.

In November of last year Pastor J. Jost, a German subject, was ordered by the Government to hold himself in readiness to return to Germany. On November 14 he and his family left Chandkuri and with many other German missionaries and their families were taken to Holland and from there to their home in Germany.

Dr. Ernest Tillmanns was not sent out on account of the uncertain conditions in India and the financial difficulties accompanying the establishment of a medical missionary. As soon as the situation has become cleared Dr. Tillmanns is ready to go out as medical missionary.

In response to the very urgent appeal the Board with the sanction of the honorable President General, had determined to send out Mr. Fred McQueen, one of our student volunteers, altho he had not yet quite completed his studies. At the Cleveland Evangelical League convention he was commissioned as a missionary and a few weeks later ordained to the ministry at New Orleans. In spite of assurances that he would be permitted to land in India, obstacles have again and again been placed in his way, so that he has not yet been able to leave, nor is it possible to say when he may be able to do so. At the opening of the new school year he has therefore again taken up his studies at Eden Seminary.

At the Different Stations

Since 1909 the number of main stations has remained the same. Some of the smaller outstations have been abandoned. The boundary of our territory, which was indefinite at a number of places, was agreed upon with their neighbors to the north, the Disciples of Christ. Wherever in these reports the territory of the station is mentioned it means that no other mission is at work in this territory. The only exception is the Methodist work for women in the city of Raipur.

Bisrampur

The territory of this station includes 236,000 souls. The church, with twenty-one outstations, comprises 1,170 Christians, nine schools with 613 pupils, two orphan homes and industrial schools, and agricultural work. The missionaries here are Pastor and Mrs. F. Goetsch, Mrs. Helen Sueger, seventeen native helpers, twenty-six teachers, four women teachers and seven Bible women.

Raipur

The territory includes 246,000 souls, the church with eighteen outstations and 750 Christians, the seminary for native helpers, the high school and fourteen other schools with 1,119 scholars, the Senana home and a boys' and girls' home, a leper asylum, students' hostel and lec-

ture hall. The work there is being done by Pastor and Mrs. A. Stoll, Pastor and Mrs. J. Gass, Pastor T. Seybold, the Misses Adele Wobus, Louise Kettler, Wilhelmina Diffenthaler and twenty-six native helpers, forty-five teachers, twelve women teachers, four Bible women and one colporteur.

Pastor Stoll has charge of the congregation in Raipur, seven outstations with four village schools, the Seminary for native helpers and the preaching among the heathen population of the city.

Pastor Gass directs the seminary for native helpers, the high school with 130 students, the boys' school with 292 scholars and five village schools with 421 scholars, the boys' home, the leper asylum with forty-four patients, ten outstations and the preaching among the heathen of the district.

In addition to learning the language, Pastor Seybold finds his work in the high school and in the students' hospital. He reports fourteen students, Christians, Hindus and Mohammedans. With many applications pending after the places have been filled the hostel will need no further financial support from the mission.

Since the Koehring home for women has been opened about a year ago, it has become a place of refuge for women who have lost caste or have run away, many of them belonging to the lowest classes. They come and stay for several weeks or months and then disappear. The Government has done nothing for them, but the missionaries do all they can in order to save the fallen and the erring. They find employment for them and try to help them in any way they can.

Chandkuri

This territory includes two churches with thirteen outstations, twelve schools with 570 pupils and 665 Sunday-school scholars, one leper asylum with 431 inmates. Until the middle of November, Pastor and Mrs. Jost and their daughter were the senior missionaries. Since their deportation Pastor Koenig is obliged to do the work alone as well as he can with eighteen native helpers, twenty-seven teachers, four women teachers, four Bible women, one Bible colporteur and one hospital assistant. Pastor Jost's deportation has already been referred to.

Pastor Koenig reports but 608 Christians at the station and the thirteen outstations, where 1,410 were reported last year. It is difficult to explain the difference. At the outstations he was obliged to rely upon the information furnished by the native helpers. The Sunday-school has 132 members and is flourishing, the C. E. Society has forty-eight members. Confirmation instruction must be left to the head catechist. Sixteen candidates for baptism are now being instructed.

The schools with 537 scholars show an increase of twenty-one children. This increase is especially encouraging as according to the new regulations all children must buy their own books and the four upper classes must pay a small monthly tuition fee.

At the leper asylum, the number of inmates increased from 386 to 431. Of these 385 are in the missionary asylum, twenty-nine in the Government asylum and seventeen are tainted children. The untainted children, of whom there are forty-nine, are separated from the lepers, fourteen very small children are still with their parents. The atmosphere of the asylum is decidedly Christian and the new arrivals ask for baptism soon after they have entered the home, tho they are baptized only after a year of special instruction and a period of probation. During the last year fifty-one adults have been baptized and received into the Church. Of the total number of inmates in the home, 375 are Christians, from their small monthly allowance they pay for their own native helpers and contribute about \$40.00 for different benevolent purposes. The total expenses for the asylum were slightly more than \$9,000, the Government contributing about \$3,000. The Synod contributes only a small share to the support of this work, most of the means coming from the mission to lepers from England.

Parsabhader

This territory comprises seventy square miles with 264,000 souls. A church with 202 members, fifteen schools with 1,081 pupils, an orphan home and agriculture. Pastor A. Hagenstein has charge of this station with two native helpers, thirty-nine teachers and one woman teacher.

Pastor Hagenstein is devoting especial attention to the school work and should have better accommodations for his growing attendance. The distribution of medicine furnishes a fine point of contact for approaching the adult and many an opportunity for selling Bibles, testaments, and other good books was offered.

A new boarding house for boys from a distance was built at Beloda and at Mopar. The school and homes for two teachers were built.

Mahasamudra

This territory comprises 100 square miles with 389,000 inhabitants. The church, which is comparatively young, has fifty-three members, eight outstations and eight schools with 525 pupils. It is in charge of Pastor H. Feierabend, three native helpers, sixteen teachers, one woman teacher and one Bible colporteur.

The number of schools has remained the same, but the number of pupils has increased by about 100. One school had been almost ruined by unfaithful teachers so that only twenty boys were left, but has again been brought into a flourishing condition by a new Christian teacher. 152 boys and twenty-eight girls now attend the school. Altho there is a Government hospital here, many people came to the missionary with their illness as they trust him more than the Government physician. During the year Pastor Feierabend has treated more than 1,900 patients.

Sakti

This territory also includes over 100 square miles with 250,000 souls. Besides the main station, the most recent one established, there

are four outstations and 167 church members, five schools with 316 pupils. Pastor T. H. Twente, one native helper and seventeen teachers are the workers.

Pastor Twente assumed charge of this station when Pastor Nussmann was obliged to leave on account of a throat trouble. Preaching to the heathen is the chief work at this station, altho the schools are better attended than last year. The number of scholars has risen from 272 to 316. The fact that twelve girls attend the school, seems unimportant, but means victory over deep rooted prejudice and a collapse of heathen custom. From outside there are now at Sakti fourteen boys and eleven girls, the latter being in charge of a teacher who came to us from the Gossner mission.

Preaching in the villages had to be left to the native helpers, one of these a capable man, died recently. Pastor Nussmann baptized seven candidates before he left and others are still being instructed.

Under present conditions we cannot think of new plans. The world catastrophe is teaching the missionary enterprise to look first to the duties close at hand, to a faithful and efficient service step by step in accordance with the Divine leading. If God calls us to greater things in the future we must be willing and ready to do them, however and wherever it will be His will.

Financial Statement

RECEIPTS

Balance February 1, 1915.....	\$ 560.33
Voluntary offering	33,854.83
Jubilee offerings	15,512.27
Legacies	1,182.97
Ministerial Pension and Relief.....	55.50
Loan repaid	605.00
Eden Publishing House, 1914—15.....	1,000.00
From quarterlies	140.50
Interest	781.48
Borrowed	3,730.50
Total	\$57,423.38

DISBURSEMENTS

Sent to India for salaries, six married and twelve unmarried missionary workers, seventy-seven native helpers, 105 teachers, and sixteen Bible women.....	\$38,113.30
For buildings and repairs.....	6,252.38
For support of children, for medicine, etc.....	1,352.71
Ministerial Pension and Relief.....	322.00
Traveling expenses for Miss Wobus.....	400.00
Miss Rosa Baur, traveling expenses and dowry.....	600.00
Miss M. Graebe medical treatment.....	20.00

Printing and advertising	528.00
Quarterlies	471.56
Loan repaid	3,501.16
Interest	71.12
The Board for Trust Funds.....	500.00
Administration	276.20
Traveling expenses	681.31
Salary and expenses of General Secretary.....	1,974.50
Deficit from last year.....	1,857.95
Total	\$49,922.58
Balance January 31, 1916.....	7,500.80

The Board for Ministerial Pensions and Relief

Chairman, Rev. J. Abele, Cook, Neb.; *Secretary*, Rev. A. Dreusicke, Ohlman, Ill.; *Treasurer*, Rev. J. T. Seybold, Hamburg, Iowa; Rev. J. Schoettle, Taborton, N. Y.; Rev. O. Press, St. Louis, Mo.; Prof. L. Saeger, St. Charles, Mo.; St. John's Church, St. Charles, Mo.; Friedens Church, Milwaukee, Wis.; St. John's Church, Freeport, Ill.

During the past year there has been paid from the pension fund the sum of \$21,465.67 to ninety-two invalid pastors, 154 widows and sixty-three orphans. These 246 invalid pastors and widows received in addition from the Relief fund the sum of \$4,927.41 according to the years of their service. Besides this there was paid out in emergency relief the sum of \$5,384.26. The entire payments, therefore, from both funds amounted to \$31,777.34. As shown by the report of the treasurer the Board was not only enabled to redeem all its obligations, but has been enabled to close the year with a very favorable balance. The Board's share in the Jubilee Offering, \$8,617.92 was naturally a chief factor in bringing about this favorable condition. We are also especially grateful because the free-will contributions on the part of the churches rose from \$11,071.98 to \$12,731.40, an increase in one year of \$1,659.42. This increase is all the more appreciated as there seemed to be reason to expect that the offerings for our funds would suffer because of the Jubilee Offering. Perhaps the envelopes and other special helps employed by our committee helped to raise the amount.

At our annual meeting in St. Charles, Mo., February 21-22, 1916, there was appropriated for 1916 to eighty-two invalids, 146 widows and fifty-one orphans the sum of \$21,194 from the Pension fund. These invalids and widows also draw \$4,964.20 from the Relief fund in accordance with their years of service, besides \$5,714 from the Relief fund in emergency relief. The total appropriations for 1916, therefore, amounted to \$31,873.20. At least two other applications have already been presented, so that the sum of \$32,000 will have been exceeded soon after the opening of the new year.

Financial Statement**1. THE PENSION FUND***Receipts*

Balance on hand, January 31, 1915	\$10,782.10
Dues	16,580.35
Interest	500.20
Repayment from Fort Collins Loan (\$8000)	500.00
Bequests	765.55
Eden Publishing House	10,000.00
One-third of Relief Fund receipts	2,000.00
10% of Jubilee Offering	8,617.92
Miscellaneous25
Total	\$49,737.42

Expenditures

Pensions	\$20,005.35
To Orphans	1,460.32
Administration	83.03
Traveling expenses	153.03
Repaid to Pastor Sandreczki	50.00
Salary to the Treasurer	100.00
Printing and Stationery	235.46
Turned over to Trust Board	9,372.02
A total of	\$31,464.21
Invested in notes as above	7,500.00
Balance in the hands of the Treasurer Jan. 21, 1916	\$10,773.22

2. RELIEF FUND*Receipts*

Balance on hand January 31	\$ 6,702.01
Offerings	12,731.40
Interest	416.84
Repayment on loan to Pastors' Home at Blue Springs, Mo. (one-half)	500.00
Total	\$20,350.25

Expenditures

To Beneficiaries	\$10,311.67
Administration	82.96
Traveling Expenses	153.03
Salary of the Treasurer	100.00
Printing and Stationery	235.46
One-third of the obligatory offerings to the Pension Fund	2,000.00
The total of	\$12,888.12
Invested in notes as above	5,500.00
Balance, January 31, 1916	1,962.13

The Board for Publications

Chairman, Rev. Th. Oberhellmann, St. Louis, Mo.; *Vice-chairman*, Rev. G. Plassmann, Granite City, Ill.; Mr. Otto Baltzer, Zion Church; Mr. W. G. Mueller, Bethany Church, and Mr. Louis Meng, St. Paul's; all of St. Louis.

The English Literary Committee: Prof. S. D. Press, Eden Seminary, *chairman*; Rev. C. G. Haas, Buffalo, N. Y., *secretary*; Rev. David Brüning, Louisville, Ky.

The German Literary Committee: Rev. A. Muecke, Garretson, S. D., *chairman*; Prof. W. Baur, Eden Seminary, *secretary*; Rev. K. Wiegmann, Red Bud, Ill.

Contrary to expectations the past fiscal year may be called one of the most successful in the history of the publishing department. The main office in St. Louis as well as the branch office at Chicago report a larger business income and larger net profit. After turning over the neat sum of \$20,000 to the General Treasurer, there remained on February 1, 1916, a cash balance of \$10,905.52, of which \$8,000 has been set aside for the new addition which has become necessary. During the year there was also installed a sprinkler system and a Miehle press, and other necessary equipment, which together caused an expense of \$5,070.75.

For a long time the composing room complained of insufficient space because of which our compositors could not accomplish what could be done under more favorable circumstances and with more conveniences. Because of this we were already forced to let out the composition of several publications to other firms. After this matter had been thoroughly considered and discussed in several meetings, it was decided to build two additional stories on the one-story annex in which the press room is housed. The whole second story of the annex is to be used as composing room, in addition to the old room. In the third story will be placed the offices of the editors and the general secretary for Sunday-schools and a library for the editors. Without furniture and equipment the building cost over \$8,000.

During the coming years the net profits of the Publishing Department will probably not reach the figures of the past few years. In consequence of the war, the import of German books by freight has become practically impossible, and the import of books in paper covers has become very much more expensive. As a result our net profits have already suffered considerably and will no doubt continue to do so until the war is over. In addition to this there is also the enormous increase in the prices of white paper. Paper of the quality which we have been accustomed to use has become so rare that very often orders could not be filled for a long time, as a result of which we have more than once been greatly embarrassed. The net profits which our denominational periodicals have yielded during the past is being steadily reduced. In

last year this net profit, according to the certified public accountant was only \$621. In view of the expenses caused by the "Evangelical Teacher," and by the rise in the price of white paper, this column on our books may show up a deficit next year.

In view of this situation the Board, after counseling with the General Officers and the editors, was obliged to raise the subscription prices of the periodicals and the Sunday-school helps, as appears from the following list. To do otherwise would have meant financial ruin. The increase in price means little to the individual reader, but a very large amount to the Board and the branches of our denominational work, which are partially supported by the income from the publishing department. The Board is confident that it can count upon the loyal support of pastors and people in its position.

Regular Periodicals

The Evangelical Herald is the paper for Evangelical churches and homes. It offers interesting and wholesome Christian literature, devotional articles, short stories and descriptive articles on all subjects that concern the thoughtful Christian of to-day, up-to-date reports of all the denominational activities, general missionary and other news concerning the progress of the Kingdom, at \$1.25 per year.

Evangelical Tidings is a twelve-page illustrated weekly especially designed to meet the needs of the young people's societies and the Sunday-schools. *Single copies 75 cents per year; five or more copies, 60 cents. Sample copies free.*

The Evangelical Companion aims to interest the boys and girls of the Intermediate grade and to help them grow up into strong, live, loyal Evangelical Christians. *Single copies 50 cents per year; 2—10 copies, 45 cents; 11—25 copies, 40 cents; 26 copies or over, 35 cents. Sample copies free.*

The Junior Friend wants to reach the boys and girls from eight to twelve years of age, with the illustrations, stories and articles best suited to their requirements. *Single copies 45 cents per year; 2—10 copies, 40 cents; 11—25 copies, 35 cents; 26 copies or over, 30 cents. Sample copies free.*

The Children's Comrade has bright, helpful stories and illustrations, for the little ones under eight years of age. *Single copies, 40 cents; 2—10 copies, 35 cents; 11—25 copies, 30 cents; 26 copies and over, 25 cents. Sample copies free.*

Only Evangelical publications can offer the literature which Evangelical churches need for training Evangelical people, young and old, into intelligent, efficient and loyal Evangelical church members. *Putting Evangelical periodicals into every Evangelical home* is a line of Evangelical service that especially commends itself to earnest and active Evangelical people at this time.

Sunday-school Helps

The Bible Story Lessons are uniform with the Bible Story text-book used in confirmation instruction, and give full consideration to the Christian Year.

The elementary, or **Bible Story Quarterly**, with the explanations graded for the Primary, Junior and Intermediate departments, is sold for four cents per quarter, or fifteen cents per year, regardless of quantities.

The Adult Bible Lessons, following the same general line of Bible study, but giving more consideration to the deeper structure and teachings of the Bible and to Church history, are adapted to the needs of the Senior and Adult grades. The price is twenty cents per year, regardless of quantities. Samples of both quarterlies are sent free to all who request them.

Colored lesson pictures and a Picture Roll are also supplied with the Bible Story Quarterly, the former at three cents per quarter, or twelve cents per year, the latter at three dollars per year.

The Evangelical Teacher is a monthly educational magazine devoted to every kind of Evangelical teaching, with especial emphasis on the Evangelical Bible Story Lesson course. Single copies, 75 cents; 5 or more to one address, 60 cents each.

In addition to the above a complete line of quarterlies for the International Uniform Lessons (Junior, Intermediate, Senior and Home departments, with lesson pictures and picture roll), all with special Evangelical supplementary material, is also published.

Address all orders, remittances, requests for information, sample copies, etc., to

Eden Publishing House, 1716—18 Chouteau Ave., St. Louis, Mo.

The Circulation of Our Periodicals

	March 6, 1915	March 7, 1916
Friedensbote	29,953	29,628
The Evangelical Herald.....	5,388	5,165
Magazin fuer Theologie und Kirche.....	662	655
Jugendfreund	5,077	4,881
Evangelical Tidings.....	2,713	4,404
Kinderzeitung (first of the month).....	18,947	16,656
Kinderzeitung (15th of the month).....	14,755	13,826
The Evangelical Companion.....	13,724	15,238
The Junior Friend.....	4,206	6,152
Unsere Kleinen.....	8,144	7,047
The Children's Comrade.....	7,206	7,822
Lektionsheft (International Uniform Series).....	20,344	17,197
Lektionsheft (Bible Stories).....	12,640	15,894

	March 6, 1915	March 7, 1916
Bible Stories, German Picture Roll.....	—	124
Bible Stories, German Picture Lessons.....	3,814	6,734
The Advanced (Adult) Quarterly.....	1,097	2,017
Evangelical Bible Story Lessons.....	7,181	10,514
Bible Story Lessons Picture Roll.....	—	79
Bible Story Lessons Pictures.....	3,022	5,688
The Evangelical Teacher.....	—	2,786

The English Literary Committee

The material intended for the appendix to a special edition of the English Bible (American Standard Revised Version) is being issued in book form under the title "Evangelical Fundamentals" in three volumes. Part One, Evangelical Principles and History, The Evangelical Church, by David Brüning; The Evangelical Church in America, by Ewald Kockritz, and The Christian Year, by Julius Horstmann, and Part Two, Evangelical Belief and Doctrine, (an abridged translation of Dr. Irion's Explanation of the Evangelical Catechism) have already appeared. Another volume, dealing with the principles of the Evangelical Union and a special reference to the German Evangelical Synod of North America and the Centenary of the Evangelical Union, is in course of preparation. The new English hymnal is ready for the press and will be on the market in a very short time. The preparation of a history of our Church in English has been begun. A brief biography of Luther in English is to be published for 1917. An Evangelical Young People's library is also being planned.

Financial Statement

<i>Receipts</i>	
Balance, Feb. 1, 1915.....	\$ 2,575.03
Accounts	129,901.06
Cash Sales.....	10,581.49
Interest	195.75
Rebates (express, insurance etc.).....	290.45
Old Machinery sold.....	20.83
Discount	1,907.03
Profit and Loss.....	80.17
Chicago branch.....	13,300.00
Total	\$158,851.81

<i>Expenditures</i>	
Stock	\$ 30,226.71
Printing Paper.....	19,206.97
Salaries, wages and current expenses.....	19,055.72
Freight, express and postage.....	4,360.86

Periodicals	13,005.52
Composition, wages, raw materials and current expenses....	12,751.78
Printing, wages, raw materials and current expenses.....	6,303.03
Binding	11,381.94
Sprinkler System	2,006.00
Miehle Press and Motor.....	2,732.62
Equipment	332.30
Repairs, Building and Machinery.....	604.53
Advertising, catalogs, etc.....	2,913.59
Discount	3,064.72
Turned over to General Treasurer.....	20,000.00
Total	147,946.29
Balance, Feb. 1, 1916.....	10,905.52

The Christian Education of the Young

Week-Day School Section

Chairman: Pastor M. Schroedel, Hoyleton, Ill.; *Secretary:* Prof. A. Schoppe, Millstadt, Ill.; *Treasurer:* Mr. A. Keller, 5004 Lincoln Ave., Chicago, Ill.

The work of Christian instruction and education has always been a difficult problem of the Christian Church. Neglect of this work in many Christian lands has resulted largely in a decline of these people. Thoughtful and earnest men in Church and school who realize the peril that threatens our nation thru the neglect of religious education are attempting in different ways to solve this problem in connection with home training and education.

Our Pupils and Teachers

The figures compiled by our secretary are as follows: Total number of schools 795; total number of scholars 17,985. The tables show the decline of Christian week-day instruction in some sections of the Synod and the increase in others. The total number of German and English confirmands was 9,793 with an increase of 211 English and a decrease of 191 German confirmands. 509 pastors taught school on week-days and 151 men and women are teachers. There is a decrease in a number of teachers during the winter and an increase during the summer.

The school of the mission church at Gary, Ind., was supported with \$60.00 during the past year. The school at Fort Collins, Colo., was supported with \$70.00.

Our relations to the Central Sunday-school Board and to the Religious Education Association were the cordial ones of former years.

Financial Statement*Receipts*

Balance, February 1, 1915.....	\$345.01
From the General Treasurer.....	200.00
Interest	12.00
Offerings	13.25

Total\$570.26

Expenditures

Printing	\$ 81.13
Traveling Expenses.....	46.48
Administration	6.30
For Gary, Ind.....	60.00

Total\$193.91

Balance, January 31, 1916.....\$376.35

Sunday-school Section

Chairman, Rev. Paul Pfeiffer, 505 Jefferson Ave., Evansville, Ind.;
Secretary, Rev. W. F. Simon, Ph. D., 1115 Victor St., St. Louis, Mo.;
Treasurer, Rev. C. L. Langerhans, Huntingburg, Ind.; Rev. E. Gehle,
 4211½ North Ave., Milwaukee, Wis., Home Dep't. Superintendent; Rev.
 Paul Buchmueller, Marine, Ill., Superintendent of Teacher-training;
 Rev. Theodore Mayer, *General Secretary*, 1716—18 Chouteau Ave., St.
 Louis, Missouri.

The year 1916 is the anniversary year of organized Sunday-school work in our church, for not until 1896 did the first members of the official Sunday School Board, appointed in 1895, begin their work in an organized way.

The most striking forward steps in our organized Sunday-school work, however, have been taken in the years 1915 and 1916. The General Conference of 1913 had authorized the appointment of a general secretary who would give his full time to the work. The Board of Sunday-schools chose Rev. Theodore Mayer, of Henderson, Ky., who assumed his office May 15, 1915. A central office was fitted up at Eden Publishing House, St. Louis, and equipped, and a new era for our organized Sunday-school work had begun. The first session of the Elmhurst Summer Training School was held in July, 1915, at Elmhurst, Ill., with an enrollment of 247 students, of which 109 were graduated with the International summer-school certificate, the second session having been held with even greater success in 1916. The summer school has become a permanent institution and no one can even approximately estimate what a boon or blessing this annual school is to the forces that train the Sunday-school membership thruout our Church. With the appearance of our new English teacher-training text-book *Apt to*

Teach, the enrollment of teacher-training classes doubled in one year. The *Evangelical Tidings* too began to make its visits in the homes of Evangelical people, and the report of 1915 showed an increase in enrollment of officers, teachers and members of our Sunday-schools of 13,000. In 1916 appeared the *Evangelical Teacher*, the magazine for teachers and officers, with a subscribers list of 4,000 the first year, indicating that it supplies a real need in our schools.

The great event in Sunday-school circles of the year was unquestionably the great Cleveland convention, Aug. 15—20, registering 1381 delegates, three-fourths of whom unquestionably were Sunday-school folks. This convention was preceded by a notable gathering of Sunday-school leaders, the Sunday-school Council. To be more accurate representatives of fifteen District Sunday-school boards held a joint session with the members of the Central Board for the purpose of working more harmoniously and unanimously according to certain definite plans with a view to greater effectiveness. The day following the great convention the Lesson Commission, which is planning a completely graded course of Evangelical lessons, held an interesting session at which some forward steps were taken.

The program for the future is large and comprehensive. Our busy secretary will make a number of tours in different sections of the country, conducting institutes, attending conventions, organizing training schools, and in every conceivable way assisting pastors and Sunday-school workers in making their work and organization worth while and more telling in results.

Rev. Paul Pfeiffer, Chairman.

Financial Statement

RECEIPTS

Balance February 1, 1915.....	\$1,693.42
From the Districts.....	1,414.28
From the General Treasurer	11.50
Certificates	8.75
Interest	31.88
Returned by Summer Training School.....	4.00
Total	\$3,163.47

EXPENDITURES

Salary of the General Secretary.....	\$ 850.00
Compensation for Pastor Katterjohn.....	75.00
Administration	131.56
Traveling expenses, Board.....	98.90
Traveling expenses, Secretary.....	154.22
Representation in the Sunday-school Council.....	70.00
Representation on the International Lesson Committee.....	150.50
Assessment Sunday-school Conference.....	25.50
Compensation to Mrs. Emma K. Bomhard.....	100.00
Printing	56.57

Minutes Sunday-school Council	5.00
Expenses for former training school.....	20.75
Library, Eden Seminary.....	50.00
Prizes, Elmhurst College	5.13
Lectures, Eden Seminary	9.80
Multigraph for office of General Secretary.....	60.00
Postage and express	6.04
Miscellaneous	15.25
Total	\$1,882.12
Balance February 1, 1916.....	1,281.35

The Evangelical League

President, Rev. Wm. N. Dresel, 31 North Third St., Evansville, Ind.; *Vice-president*, Rev. Paul G. Moritz, 117 W. Nettleton Ave., Independence, Mo.; *Corresponding Secretary*, Rev. Paul M. Schroeder, 1686 East 86th St., Cleveland, Ohio; *Recording Secretary*, Miss Anna Rahe, 548 East Drive, Woodruff Place, Indianapolis, Ind.; *Treasurer*, Mr. Reinhold J. Tietze, 2622 Indiana Ave., St. Louis, Mo.

The year 1916 was the fourteenth year of the existence of the Evangelical League. Inaugurated by an act of the General Conference of 1895, the first definite step toward the founding of the League was not taken until 1902, when representatives of all the Districts met at Cleveland, Ohio, and formed a temporary organization called the "Jugendbund." The permanent organization was effected at the first convention, held at Washington, Mo., in 1904, the "Jugendbund" meeting biennially thereafter, but changing the name to "Evangelical League" at the St. Louis convention in 1912. Thus the seventh convention, meeting in Cleveland, Aug. 15-20, 1916, assembled on historic ground and gave to the organization and movement new impetus and direction.

It was a joint convention, one day having been added to an otherwise full program for the first convention of Evangelical Sunday-schools. There were 1,381 registered delegates and visitors attending the seven sessions and twelve conferences, for which over fifty speakers had been engaged.

That which was said and done at the convention is of such vital importance to our young people's societies and Sunday-schools, that a full report will be issued, to cost fifty cents a copy and to be ready for distribution about Jan. 1, 1917, at our Publishing House.

The Evangelical League at this time is composed of eight District Leagues and thirteen Federations, quite a few of the latter being parts of regular District Leagues. It is the aim to organize the young people's work in every District into a District League, these to be composed of federations of societies or smaller groups in sections where this is possible. At the same time it is hoped that all young people's societies

will unite with the federation or District league in their territory and thus become an integral part of the Evangelical League. This organization of the field, together with the re-classification of the existing subordinate agencies and a standardization of the constitutions and work of all the District leagues and federations forms the basis of the work to be undertaken during the current fiscal year of the Evangelical League, Aug. 1, 1916, to July 31, 1917, and constitutes the first year of the four-year program adopted at the Cleveland convention, where the change from biennial to quadrennial conventions was also made.

Complete and accurate statistics for the Evangelical League are not available because of the lack of a sense of individual responsibility on the part of many. The annual reports of the pastors show 719 young peoples' organizations of various kinds existing in our 1,036 congregations, with a total membership of 33,780. The corresponding secretary of the League could only report 489 societies, with 21,022 members, actively enrolled in the District leagues and federations affiliating with the League. The aim of the second fiscal year, 1917-1918, will be to increase the number of existing and affiliated societies as also the number of members, the latter because an average of over 11,000 young people are confirmed annually in our Church, while the records of the League do not show a similar increase. During this year the finances of the League will also receive attention, the requirement being a contribution of five cents per individual member each year for the national treasury.

The third year, 1918-1919, is to be devoted to an extension of Bible study, the inauguration of study courses and classes for religious, social and kindred subjects and the publication of suitable books, tracts and literature for the young people of our Church.

The fourth year, 1919-1920, will be the climax and the time for the enlistment of every young person in our entire Church in some form of Christian service, either at home in the church, the Sunday-school or society, or abroad in our country or in the world at large, as Christian workers, pastors, teachers, missionaries, helpers, deaconesses and the like, until every one of our young people will be bearing their portion of the burden valiantly, the motto for this last year of the quadrennium being: *"Every member a server."*

With the five officers listed above are six trustees, these eleven forming the "Board of Trustees" and directing the work of the League during the interim between conventions. At their side are four standing committees, for Religious Work, Missions, Benevolences and Publications, as also special committees. Among other things the League is now completing the collection of a \$10,000 fund for the seminaries (to be completed during 1917) and is seeking to have all the young people of our societies to give five cents a week for denominational benevolent purposes, aside from the contributions to their local work and congregation, each one to secure ten other persons to do likewise.

The Evangelical Brotherhood

President, Dr. E. A. R. Torsch, 714 Starks Bldg., Louisville, Ky.; *vice-president*, Mr. A. L. Rau, New Orleans, La.; *secretary*, Mr. John C. Fischer, 819 Blackford Ave., Evansville, Ind.; *treasurer*, Mr. Anton Roesch, 1543 S. Broadway, St. Louis, Mo.; additional members of the executive committee: the Revs. Theo. F. Bode, Buffalo, N. Y., and J. A. Hoefer, Peotone, Ill.; Mr. Albert Bischoff, Burlington, Iowa; Mr. Dan. H. Ortmeier, Evansville, Ind.; Mr. Henry Graef, Troy, Ohio.

Two years have elapsed since the first National Brotherhood Convention called the men of the Evangelical Church together for conference and inspiration. They responded nobly and heartily, and their willingness to help and their readiness to devote their interest and energies to the great and important tasks that needed to be done became immediately apparent. For two years the leaven of the Evansville convention has been at work, and altho no great or inspiring events have marked this period, it has nevertheless been a period of progress. The thoughts of Evangelical men have been directed toward the things that count, toward a deepening of the spiritual life, a strengthening of Evangelical convictions and a mere earnest determination to get results.

If it was the aim of the first convention to provide for conference and inspiration, the purpose of the second national convention, held at St. Louis, Mo., Oct. 10-12, 1916, was that of guiding the devotion and enthusiasm that has been growing up into definite channels, and transforming it into actual deeds. The convention was attended by 98 delegates and visitors. A complete report of the proceedings is being compiled and will be ready for distribution at an early date.

On the basis of the latest reports membership of the Evangelical Brotherhood aggregates 5,614, which represents about one-half of the men connected with the various men's societies.

The membership is divided among the Districts as follows: *Atlantic District* Federation, nine Brotherhoods with a membership of 666; *Indiana District* Federation, thirty-two Brotherhoods with 2,664 members; *Ohio District* Federation, fourteen Brotherhoods with 713 members; *New Orleans*, (local federation), five Brotherhoods with 347 members; *St. Louis*, (local federation), fourteen Brotherhoods with 656 members; *Burlington, Iowa*, (local federation), three Brotherhoods with fifty members; *Buffalo, N. Y.*, (local federation), thirteen Brotherhoods with 763 members. In addition to these District and local federations there are seven individual Brotherhoods, with a membership of 355, who are not affiliated with any Federation.

The treasurer's report was as follows:

Balance on hand at Evansville convention, October, 1914.....\$ 28.69

Receipts

Donations, Evansville Convention..... 84.07
Per capita tax, 1914—16..... 582.06
Interest 8.27

Total 590.33

Expenditures

Postage, expressage and supplies..... 101.65
Printing 251.92
Traveling expenses 40.81
Miscellaneous 3.50

Total 397.73

Balance, October 6, 1916..... 192.60

Miscellaneous

OBLIGATORY OFFERINGS IN EVANGELICAL CHURCHES

1. Reformation Day Offering (Eden Theological Seminary).
2. District Offering.
3. Offering for Home and Foreign Missions.
4. Offering for Church Extension Fund.
5. Offering for Ministerial Pension and Relief.
6. A regular offering for Elmhurst College is recommended.

BEQUESTS AND LEGACIES

Willed to Evangelical Enterprises from Oct. 1, 1915, to Sept. 30, 1916

1. Mrs. Marg. Fendrich:

Home Mission	\$ 15.00	
Foreign Mission	10.00	
		\$ 25.00
2. Mrs. Minna Stoelting:

Home Mission	\$ 25.00	
Foreign Mission	25.00	
		\$ 50.00
3. Mr. Aug. Karsten and his surviving wife, Margarete:

Foreign Mission	\$ 300.00	
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4. Mr. John Kilzer:

Home Mission	\$100.00	
Foreign Mission	100.00	
		\$ 200.00
5. Mr. George Better:\$ 9,000.00

6.	Mrs. Caroline Prasse:		
	Eden Seminary and Elmhurst College, each		
	\$100	\$200.00	
	Home Mission and Building Fund, each \$25...	50.00	
			\$ 250.00
7.	Miss L. Koehle:		
	Home and Foreign Mission, each \$42.50	\$	85.00
8.	Elizabeth Kraemer:		
	Pension and Relief.....	\$100.00	
	Pilger Missionary Institute, Chrischona,		
	Basel	\$100.00	
			\$ 200.00
9.	J. H. Berges:		
	Foreign Mission	\$	23.75
10.	From a Friend:		
	Foreign Mission	\$ 50.00	
	Home Mission	50.00	
	Pension and Relief	50.00	
	Educational Institutions	50.00	
	Emmaus	50.00	
			\$ 250.00
11.	Peter Strauss:		
	Eden Seminary	\$907.98	
	Foreign Mission	907.97	
			\$ 1,815.95
12.	Silger-Fonds:		
	Foreign Mission	\$300.00	
	Home Mission	300.00	
	Educational Institutions	300.00	
			\$ 900.00
13.	Henry Peter, Cincinnati:		
	Eden Seminary	\$974.80	
	Elmhurst College	958.00	
	Foreign Mission	958.00	
	Home Mission	958.00	
			\$ 3,848.80
14.	Magdalene Mackrodt:		
	Home Mission	\$ 50.00	
	Foreign Mission	50.00	
			\$ 100.00
15.	Wilhelmina Meckfessel:		
	Eden Seminary	\$	400.00
16.	Henry Geib:		
	Church Building Fund.....	\$ 69.73	
	Orphans' Home, St. Louis.....	150.00	
			\$ 219.73
17.	John Stenzel:		
	Eden Seminary	\$ 20.00	
	Home Mission	10.00	
	Foreign Mission	10.00	
			\$ 40.00
18.	From a Friend:		
	Red Cross, Germany.....	\$ 50.00	
	Red Cross, Switzerland.....	50.00	
	Synod Treasury	90.00	
			\$ 190.00

19. Gottlieb Josch:	
Home Mission	\$500.00
Foreign Mission	500.00
	<hr/> \$ 1,000.00
20. Mr. John Riemann:	
Home Mission	\$100.00
Eden Seminary	100.00
Elmhurst College	100.00
Pension and Relief	100.00
Emmaus	100.00
Orphans' Home, Hoyleton.....	100.00
	<hr/> \$ 700.00
21. Peter Gillmann:	
Foreign Mission	\$ 50.00
Lepers in India	50.00
	<hr/> \$ 100.00
22. Pastor Henry Staebler:	
Eden Seminary	\$ 350.00
23. Paul Rondi:	
Foreign Mission	\$500.00
Pension and Relief	200.00
Emmaus	200.00
	<hr/> \$ 900.00
	<hr/> \$20,048.23

The Synod is very grateful both for the loyalty expressed thru these gifts, and for the gifts themselves. May they accomplish great good. The memory of these faithful souls will ever be blest and their works do follow them.

H. Bode, General Treasurer.

FORM OF BEQUEST

Evangelical Christians desiring to make a bequest in favor of the German Evangelical Synod of North America, or any one of its boards or institutions, should be careful to do this in the manner prescribed by law. In order to aid them in this the following form of bequest is given. Where several boards or institutions are to be remembered, a separate paragraph beginning "I give and bequeath," etc., should be made for each.

"I give and bequeath to the German Evangelical Synod of North America, of which Rev. H. Bode, St. Louis, Mo., is treasurer, (for names of boards and institutions to be inserted, see report, pages 17—80, care being taken to add the words 'German Evangelical Synod of North America' to each one) the sum (or description of property) dollars, and the receipt of the treasurer thereof shall be sufficient discharge to the executor."

The will should be attested by three witnesses (in some states three are required, in other states only two), who should write against their names their places of residence, (in cities, the street and number). The following form of attestation will answer for every state in the Union, "Signed, sealed, published, and declared by the said (name of testator) as his last will and testament, in presence of us, who at the request of the said (name of testator), and in his presence, and in the presence of each other, have hereunto subscribed our names as witness." Some states require the will to be made at least two months before death.

UNITED STATES POSTAL RATES

First Class—Relates to *Letters*, and matter wholly or partly in writing, whether sealed or unsealed. All matter closed against inspection. Postage two cents each ounce or fraction thereof. "Drop" letters, mailed at non-letter-carrier offices, one cent each ounce or fraction; at letter-carrier post-offices, two cents each ounce or fraction thereof.

Second Class—*Regular Publications*—Newspapers issued at stated intervals not less frequently than four times a year, bearing a date of issue and numbered consecutively, issued from a known office of publication, to actual subscribers in the United States. Postage one cent a pound or fraction thereof. When sent by others than publisher, one cent for each 4 ounces or fractional part thereof.

Third Class—*Miscellaneous*—Books, periodicals and matter wholly in print (not included in second class), and sent by others than the publishers. Postage, one cent for two ounces or fraction thereof up to eight ounces in weight. Beyond this see parcel post.

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THE NAMES OF THE MEMBERS AND OFFICERS OF THE BOARDS WILL BE FOUND AT THE HEAD OF THEIR RESPECTIVE REPORTS, PAGES 48-91.

Trustees for Endowments: Revs. Jul. Kircher, Chicago, Ill.; Paul Irion, Michigan City, Ind.; St. Peter's Church, Chicago, Ill.; Christ Church, Milwaukee, Wis.; St. Peter's Church, Centralia, Ill.

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THE EDITORS

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The Evangelical Herald and Evangelical Year-Book, Rev. J. H. Horstmann, 1718 Chouteau Ave., St. Louis, Mo.; *The Junior Friend*, *The Evangelical Companion*, *Evangelical Tidings*, *Evangelical Teacher* and *Bible Story Lessons*, Rev. H. Katterjohn, 1718 Chouteau Ave., St. Louis; *The Children's Comrade*, Rev. E. Kockritz, 930 Marengo St., New Orleans, La.; Editor; *The Advanced Quarterly*, Rev. H. Katterjohn, Editor; Rev. Otto Press, Associate Editor.

German Periodicals

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Evangelical Ministers Called to the Higher Life

from Oct. 9, 1915, to Oct. 31, 1916

- Michael Mehl**, born Sept. 16, 1842, in Alsace, Germany; died as pastor emeritus at Evansville, Ind., Oct. 9, 1915. (1)
- Henry Staebler**, born Feb. 16, 1843, in Alsace, Germany; died Oct. 20, 1915, as pastor emeritus at Champaign, Ill. (2)
- John Jacob Fink**, born July 28, 1848, in Baden, Germany; died as pastor emeritus at St. Louis, Mo., Dec. 11, 1915. (3)
- Kaspar Ruegg**, born April 9, 1837, in Switzerland; died Dec. 15, 1915, as pastor emeritus in S. Germantown, Wis. (4)
- Philip Henry Peter Mohr**, born July 2, 1851, in Nassau, Germany; died Jan. 3, 1916, as pastor of St. Peter's Church, Normandy, Mo. (5)
- Frederick Hempelmann**, born April 14, 1846, in Westphalia, Germany; died Jan. 19, 1916, as pastor of Immanuel Church, near Hamel, Ill. (6)
- Rudolf Frederick Lebrecht Menk**, born Jan. 16, 1850, in Hessen-Nassau, Germany; died Jan. 19, 1916, as pastor emeritus in Prince George Co., Md. (7)
- Ernst Henry Hugo**, born Sept. 13, 1855, in Westphalia, Germany; died Feb. 20, 1916, as pastor of Immanuel Church, Hammond, Ind. (8)
- Christian Frederick Hofheinz**, born Oct. 16, 1834, in Baden, Germany; died Feb. 20, 1916, as pastor emeritus at Plum Creek, Texas. (9)
- George M. Eyrich**, born Oct. 17, 1850, in Wuertemberg, Germany; died April 16, 1916, as pastor of Zion Ev. Church, Lesueur, Minn. (10)
- Professor Gustave Braendli**, born Feb. 20, 1866, in Zurich, Switzerland; died May 21, 1916, as professor at Eden Seminary, St. Louis, Mo. (11)
- Professor emeritus Carl Emil Otto**, born Jan. 7, 1837, in Saxony, Germany; died July 10, 1916, at Columbia, Ill. From 1870—1880 professor and Inspector at the Theological Seminary, Marthasville, Mo. (12)
- Frederick Edward Zimmermann**, born April 30, 1841, in Neu Grunau, Germany; died July 10, 1916, as pastor emeritus at Dayton, O. (13)
- Karl Frederick Leontin Krafft**, born May 5, 1847, in Bavaria, Germany; died July 12, 1916, as pastor emeritus at Chicago, Ill. (14)
- John Kroehnke**, born Feb. 28, 1860, at Rock Run, Ill.; died July 5, 1916, as pastor of St. John's Church, San Francisco, Cal. (15)





CLERICAL REGISTER

List of names and addresses of Evangelical pastors in the United States and Canada. Corrected to October 20, 1915. Pastors designated with a * are not yet members, but will probably apply at the next District conferences. Those designated by a † have been serving in the Synod longer than two years without becoming members. Those designated by § are supernumeraries. See minutes of General Conference 1913, page 303, 15.

- *Abele, Ad., R. R. 4, Burlington, Ia.
 Abele, F. J., Plymouth, Nebr.
 Abele, J., R. R. 3, Cook, Nebr. [Ind.
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 Agricola, E. R. O., R. R. 25, Chester-
 field, Mo.
 Alber, W. H., 380 17th St., Detroit, Mich.
 Albert, E. G., 1905 N. 12th St., Boise,
 Idaho.
 Alberswerth, Alfr., Owensville, Mo.
 †Albrecht, Alfr., Paula, Kans.
 Albrecht, Otto, Brownsville, Minn.
 Aldinger, E. G., R. R. 29, Lynnville, Ind.
 Aleck, E., Western, Nebraska.
 Allrich, Paul, R. R. 2, Nashua, Ia. [Mo.
 Amacker, Traugott, R. R. 2, Augusta,
 Apitz, O., Emigrantenmissionar, 1308—
 1312 Beason St., Locust Point, Balti-
 more, Md.
 Arends, E., LeSueur, Minn.
 Arit, H., Prof., Elmhurst, Ill.
 *Arndt, H., Pennsylvaniaburg, Ind.
 Artus, A., Skidmore, Tex.
 Asmuss, W., R. R. 3, Hermann, Mo.
 Assmann, Ed., Portage, Wis.
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 Louis, Mo. [N. Y.
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 Baltzer, D., 2506 Benton St., St. Louis,
 Mo.
 Baltzer, E., Seattle, Wash.
 Baltzer, J., 2506 Benton St., St. Louis,
 Mo.
 Barkau, C. W., New Athens, Ill.
 Barkau, Walt., R. R. 3, Waterloo, Ill.
 Barnofske, H., R. R. 3, Kyle, Texas.
 Barth, C. J., R. R. 3, Hampton, Iowa.
 Barth, H. L., Menomonee Falls, Wis.
 Bassler, Phil. H., Baltic, O.
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 Bauer, Carl, Professor, Elmhurst, Ill.
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 *Baumann, W. F., Berlin, Wis.
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 Bechtold, W., Kahoka, Mo.
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 Orleans, La.
 Becker, E. J., Millville, Minn.
 Becker, H., Ellinwood, Kans.
 Becker, W., Direktor, Eden Seminary,
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 Beckmeyer, Theo., Elmore, Ohio.
 Beecken, P., Port Arthur, Tex.
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 Behrens, D. (Em.), Speed, Mo.
 Beier, E., Browntown, Wis.
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 Missouri. [deau, Mo.
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 ville, Ind.
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 Bergsträsser, E., Liberty, Nebr.
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 Bierbaum, H. H., Des Plaines, Ill.
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 Bizer, J. J., Brillion, Wis.
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 Bock, A. F., R. R. 2, Nashville, Ill.
 *Bock, Fr., R. R. 2, Prescott, Wis.
 *Bock, G., Schofield, Wis.
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- Fetzer, Chr. E., Taylor, Pa.
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- Fischer, F. W., R. R. 1, Treloar, Mo.
- Fischer, Gustav, 671 Madison St., Milwaukee, Wis.
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 Distr. Raipur, C. P., E. India.
 Wobus, Adele M., Raipur, C. P., E
 India.
 Number of Pastors.....1,106

TEACHERS' REGISTER

Teachers serving in the German Evangelical Synod of North America.
 Those without a * are members of the Synod.

- *Arndt, F., 274 Krupp St., Detroit, Mich.
 Austmann, P., 1526 Mississippi Ave., St.
 Louis, Mo.
 Beckmeyer, Edw., Washington, Mo.
 Berg, Ed., 210 W. 9th St., Michigan City,
 Indiana.
 Biermann, H., Bensenville, Ill. [Mo.
 Braun, C., 4407 Harris Ave., St. Louis,
 Boettcher, F., 4014 N. 20th St., St. Louis,
 Missouri.
 *Brink, Leonhard, Quincy, Ill.
 Brodt, H., Prof., Elmhurst, Ill.
 Buchmueller, S., Orphans Home, R. R.
 29, Wellston, Mo.
 Crusius, Paul,
 Dinkmeier, J. F., 519 Jackson St., St.
 Charles, Mo. [Mo.
 Düe, Edw. H., 1816 S. 9th St., St. Louis,
 *Fischer, F. (Em.), 436 S. 1st St., Ann
 Arbor, Mich.
 Fleer, G. H., 122 Hilton Pl., Elgin, Ill.
 *Gerdes, P. H., Box 325, Elmhurst, Ill.
 Grauer, A. H., 3720 Spokane Ave., Cleve-
 land, Ohio. [Mich.
 Gubler, O., 734 Livernois Ave., Detroit,
 Helmkamp, F. W., Supt. Orph. Home,
 R. R. 29, Wellston, Mo.
 Hosto, Th., Breese, Ill.
 *Kehle, Hilda, Lincoln, Ill.
 *Kitterer, H. A., Delray, Mich.
 Kloppe, Fr., R. R. 1, San Marcos, Texas.
 Koenig, D., 70 Linden St., Schenec-
 tady, N. Y. [ton, Ill.
 Koenig, J. H., Supt. Orph. Home, Hoyle-
 *Koerner, Herb., R. R. 29, Wellston, Mo.
 *Krueger, Fr., 2519 Cortez St., Chicago,
 Illinois.
 *Kuhagen, Wm., Davis, Ill.
 *Luehrmann, Emma W., Nashville, Ill.
 *Luetkemeier, O., Schlusersburg, Mo.
 Malkemus, L., Hoyleton, Ill.
 *Marten, Wm.
 Michel, J. A., 959 N. Lewitt St., Chicago,
 Illinois.

Mohr, Chr., Higginsville, Mo.	Scherer, H. (Em.), 410 S. Garvin St., Evansville, Ind.
Moritz, W. F., 4024 Greer Ave., St. Louis, Mo. [Arbor, Mich.	Schlinkmann, Joh., Peotone, Ill. [Ill.
*Mrs. Niles, 525 Thompson St., Ann	Schlundt, D., 2008 W. 21st St., Chicago,
*Nitz, Gertrude, 5101 Ashland Ave., Chi- cago, Ill.	*Schmale, J. E., Prof., Elmhurst, Ill.
Ofner, W., Merrill, Wis.	Schoppe, A., Millstadt, Ill.
Pfeiffer, Fr., 3620 Michigan Ave., St. Louis, Mo.	*Schuessler, H., 833 State St., Quincy, Ill.
*Pundmann, Anna, St. Charles, Mo.	Schuessler, W., 5139 Loomis St., Chi- cago, Ill.
Racherbaeumer, Louis, Hoyleton, Ill.	Seybold, P. C., Staunton, Ill.
*Ramge, G. D., 1062 4th St., Milwaukee, Wisconsin.	Struckmeyer, Carl, Waterloo, Ill.
*Rauch, Maja, Irvington, Ill.	Toelle, Carl, 108 Alexandrine Ave., W. Detroit, Mich. [Mich.
*Reinke, Julius F., R. R. 29, Wellston Sta., St. Louis, Mo.	*Trost, Theo., 553 S. 1st St., Ann Arbor,
*Ritter, Arthur, Holstein, Mo.	Wandtke, Ernst F., R. R. 18, Edwards- port, Ind.
*Saeger, F., Prof., Eden College, St. Louis, Mo.	Warma, H., Quincy, Ill.
Saeger, L., St. Charles, Mo.	Wiegmann, G., 5215 Justine St., Chicago, Ill. [Louis, Mo.
Scheidemann, Antonia M., Orph. Home, Bensenville, Ill.	*Wilking, F. W., 3007 McNair Ave., St. Wuellner, W. C., 2943 Racine Ave., Chi- cago, Ill.
Total number of teachers.....64	

EVANGELICAL DEACONESSES

ST. LOUIS, MO.

CONSECRATED. (According to the order of their entrance.)

Magdalena Gerhold.	Hulda Echelmeier.	Anna Goetze.
Philippina Buehn.	Katie Keck.	Emma Fruechte.
Charlotte Boekhaus.*	Sophia Hubel.†††	Benia Fuchs.
Marie Oehler.	Hilda Mall.	Anna Lenger.§
Katharina Streib.***	Lina Soehlig.	Minna Flottmann.
Anna Pohlmann.	Anna Meyer.***	Ella Loew.
Martha Wolf.	Alwina Scheid.**	Mary Feutz.§
Beata Schiek.	Christina Schwarz.††	Mathilde Mathes.
Theresa Kettelhut.	Lydia Buschmann.§	Marie Schenk.
Caroline Pepmeier.†		

EVANSVILLE, IND.

Lina Braun.	Lina Appel.	Sophia Bartelt.
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MARTHASVILLE and ST. CHARLES, MO.

Julia Koch.

LINCOLN, ILL.

Rosa Gerhold.	Louise Mernitz.	Adele Hosto
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FARIBAUT, MINN.

Louise Kreutz.	Emma Kroehler.	Emily Meyer.
Amelia Klopsteg.	Hulda Ramser.	Lydia Suter.
Magdalena Suter.	Bertha Stahn.	

CHICAGO, ILL.

Anna Bischel.	Minnie Volz.	Alma Wiegmann.
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LOUISVILLE, KY., and NEW ALBANY, IND.

Elisabeth Fox.

CINCINNATI, OHIO.

Marie Stahlberg.	Anna Meyer.	Rosa Hummel.
Greta Lueken.	Erhardina Meyer.	

BUFFALO, N. Y.

Elisabeth Heinz.

*) Lincoln, Ill.	***) Milwaukee, Wis.
***) Good Samaritan Home for the	†) Faribault, Minn.
Aged, St. Louis, Mo.	††) Rochester, N. Y.
†††) Marshalltown, Ia.	§) East St. Louis, Ill.

Total number of sisters.....53

CHURCH REGISTER

List of congregations served by pastors of the German Evangelical Synod of North America. Those designated with a * are not in formal membership with the Synod. The name of the town or city is given first, then that of the congregation, and finally that of the pastor. Corrected to October 20, 1916.

1. ATLANTIC DISTRICT

a) District of Columbia

Washington—*Concordia—P. A. Menzel

b) Maryland

Annapolis—St. Martins—H. F. C. Haas

Baltimore—Christ—P. Briesemeister

" —Concordia—F. Giese

" —*St. Johns—Wm. Aufderhaar

" —*St. Johns—E. G. Kuenzler

" —*St. Lucas—F. H. Klemme

" —St. Matthews—C. W. Locher

" —*United Ev. Luth.—W. Batz

Baltimore—Homestead—St. Matthews—

J. O. Reller

" —*Friedens—C. Enders

" —Morrell Park Evang.—

*O. Kienker

" —Immigrant Home—O. Apitz

Near Cambridge—Immanuel—

E. Dettbarn

East Newmarket—Salem—E. Dettbarn

Frostburg—Zion—P. Saffran

c) New Jersey

Bayonne—*St. Pauls—

F. G. W. Fuhrmann

Bergenpoint—Evangelical—C. Schauer

Garwood—St. Pauls—C. Schauer

Irvington—Imm.—E. J. Schmidt, Ph. D.

Newark—St. Stephens—Ed. Fuhrmann

" —(Essex Park)—United Ev.—

E. J. Schmidt, Ph. D.

" —(Vailsburg)—Zion—

Trenton—St. Pauls—J. C. Hansen

d) New York

Albany—Ev. Protestant—H. Reller

Amsterdam—Ev. Luth. Zion—

F. E. C. Haas

Berlin—Zion—J. Schoettle

Brooklyn—Zion—

" —Bethlehem—W. Bourquin

Cohoes—Ev. Luth. Trinity—

W. E. Neumeister

East Poestenkill—Zion—J. Schoettle

Mount Vernon—St. Johns—W. Frenzen

New York—St. Pauls—J. P. Schwab

Taborton—Zion—J. Schoettle

Schenectady—Friedens—

H. F. W. Grotefend

" —St. Johns—*J. Schauer

Troy—St. Pauls—W. E. Neumeister

Westchester—St. Pauls—J. P. Schwab

e) Pennsylvania

Archbald—*Evangelical—F. Gabelmann

Columbia—Salem—C. Sprenger

Priceburg—St. Pauls—C. F. Fleck

Scranton—Friedens—Paul E. Zeller

" —Hyde Park Presb.—R. Jungfer

" —St. Pauls—C. F. Fleck

Taylor—Evangelical—C. E. Fetzer

Williamsport—Imm.—J. A. Weishaar

f) Virginia

Richmond—St. Johns—O. Guthe

Number of churches.....45

2. INDIANA DISTRICT

a) Indiana

Aurora—*Evangelical Protestant—

Boonville—St. Johns—R. G. Kurz

Bretzville—St. Johns—W. Cramm

Buckskin—St. Johns—A. Jennrich

Buffaloville—St. Johns—F. Piepenbrok

Buffkin—St. Johns—F. Daries

Campbell Tp.—Zoar—G. H. Sieveking

Cannelton—St. Johns—K. Schneider

Carthage—Protestant—*E. Stroehlein

Centerville—Zion—F. Piepenbrok

Chandler—*St. Johns—R. G. Kurz

Cumberland—St. Johns—

Cypress—Immanuel—

Dubois—St. Peters—W. J. Cramm

Duff—St. Pauls—Ph. Frohne

Elberfeld—Zion—

Near Elberfeld—Immanuel—

G. H. Sieveking

Evansville—Ev. Bethel—Paul Pfeiffer

" —St. Lucas—H. J. Schiek

" —St. Pauls—Th. Haas

" —St. Matthews—

J. U. Schneider, Ph. D.

" —*St. Johns—Wm. N. Dresel

" —Zion—J. U. Schneider, Ph. D.

Near Ft. Branch—St. Pauls—

L. Sternberg

Fenton—Zion—J. Flottmann

Foster—*St. Pauls—F. Hohmann

Freelandville—Bethel—H. Limper

Fulda—Trinity—E. D. Kiefel

German Tp.—*St. Pauls—L. von Lanyi

Haysville—Ev. Luth. St. Pauls—

O. Keller

Heusler—*Salem—O. Keller

Holland—Augustana—Ph. Frohne

Near Holland—St. Pauls—F. A. Stoelting

Huntingburg—Salem—C. L. Langerhans

Indianapolis—Friedens—L. Kleemann

" —St. Johns—W. Uhrland

" —St. Pauls—J. Frohne

" —Zion—J. C. Peters

Ingelheim—*St. James—J. Schlundt

Inglefield—Salem—J. C. Nestel

Jasper—Trinity—C. L. Langerhans

Johnson Tp.—Zion—*W. Goffney

Kasson—*St. Johns—J. A. Reller

" —Zoar—J. A. Reller

Kratzville—*St. Peters—J. C. Nestel

Lamar—Peters—E. D. Kiefel

Lawrenceburg—Zion—F. D. Schueler

Lippe—Zion—C. G. Kettelhut

Loogootee—Evangel.—W. Cramm

Lynnville—St. Matthews—A. G. Aldinger

Madison—*Ev. Lutheran—

McCutchanville—*Bethlehem—

G. H. Sieveking

Mount Vernon—Trinity—P. Press

New Albany—Evangelical—F. A. Meusch

Newburg—Zion—H. Schoettle

New Palestine—Zion—Th. Schory

Parkers Settlement—*St. Peters—

J. Schlundt

Pennsylvaniaburg—*St. Johns—

*H. Arndt

Princeton—St. Peters—Wm. Hauff
 St. Philipp—Immanuel—F. Daries
 Santa Claus—St. Pauls—F. Piepenbrok
 Shelbyville—*Ev. Prot.—S. Caldemeyer
 Near Shelbyville—*Ev. Prot.—
 S. Caldemeyer

Stendal—*St. Pauls—F. A. Stoelting
 Tell City—St. Johns—Theo. J. Schlundt
 Troy—*Evangelical—Theo. J. Schlundt
 Vincennes—St. Johns—J. Overbeck
 Warrenton—St. Stephens—Wm. Hauff
 Westphalia—Salem—A. C. Roth

b) Ohio

Barnesburg—*St. Pauls—
 Cincinnati—*First Ev.—H. Huebschmann
 " —(Carthage)—First German
 Prot.—*E. Stroehlein
 " —(Price Hill)—*German Prot.
 G. G. Press.
 " —(Columbia)—First Evang.—
 W. F. Kohler
 " —Immanuel—Fairmount—
 H. J. Sonneborn
 " —(Lickrun)—*St. Martins—
 W. J. Hausmann
 " —St. Lucas—W. Krueger
 " —*St. Philippus—
 F. L. Dorn, Ph. D.

" —(Norwood)—Salem—
 W. Grunewald
 " (Winton Place)—Ev. Prot. St.
 Matthews—P. Benthin
 " —Zion—Alb. E. Viehe

Dayton—St. Johns—J. G. Mueller
 " St. Lucas—C. Schaeffer
 Elmwood Place—St. Matthews—
 Ed. Schmidt

Hamilton—Prot. St. Johns—G. S. Gerhold
 " —St. Pauls—W. Vollbrecht
 E. Hamilton—St. Johns—W. Vollbrecht
 Middletown—St. Pauls—H. S. von Ragué
 New Richmond—St. Pauls—
 W. Grunewald

Piqua—St. Pauls—P. Gehm
 Pleasantridge—*St. Peters—F. Hohmann
 Reading—*St. Johns—P. Bourquin
 Ripley—Zion—

Sidney—St. Pauls—R. Wobus
 Tippecanoe City—St. Johns—Ach. Meyer
 Trenton—St. Johns—H. S. von Ragué
 Troy—St. Johns—Ach. Meyer

c) Kentucky

Bellevue—St. Johns—M. L. Kramer
 Dayton—St. Pauls—
 Falmouth—St. Pauls—*J. Klingeberger
 Ft. Thomas—Christ Evangelical—
 F. Puhlmann

Griffith—United Ev.—T. C. Gebauer
 Henderson—Zion—Theo. Wobus
 Hunters Bottom—*Ev. Lutheran—
 Latonia—St. Marks—*J. Klingeberger
 Louisville—Bethlehem—C. Held

" —Christ—P. Meyer
 " —St. Johns—J. G. Stilli
 " —St. Lucas—Theo. A. Haefele
 " —Parkland—O. Miner
 " —St. Matthews—L. Hohmann
 " —St. Pauls—W. F. Mehl
 " —St. Peters—D. Bruening
 " —Immanuel—Ph. Wiggermann
 " —*St. James—*F. Daries
 " —Clifton Evangelical Church
 Westerman Memorial—
 T. Hempelmann

Parkland—Evangelical—O. Miner
 W. Louisville—*F. Daries
 Newport—*St. Pauls—P. F. Hausmann
 Owensboro—Zion—
 Paducah—Unity—H. Toelle
 Tugfork—*Ev. Prot.—

d) Alabama

Birmingham—Friedens—A. S. Ebinger

e) Georgia

Atlanta—St. Johns—O. J. Gilbert, Ph. D.

f) Illinois

Carmi—St. Johns—*H. Pfeiffer
 Cowling—*Ev. Friedens—G. Voegtling

g) Florida

Ft. Lauderdale—*St. Johns—E. Bratzel
 Ft. Petersburg—C. Emigholz
 Davie—E. Bratzel *G. E. Schulz
 Jacksonville—*Evang. Luth.—
 Lowell—H. Niedernhoefer
 Miami—*Friedens—E. Bratzel
 Tampa—C. Emigholz

Number of churches.....130

3. IOWA DISTRICT

a) Iowa

Ackley—St. Johns—
 Alden—Immanuel—Armin Haeussler
 Alexander—St. Johns—C. J. Barth
 Atlantic—Friedens—
 Audubon—Friedens—
 Augusta—St. Johns—Chr. T. Rasche
 Aurelia—St. Johns—C. A. Mennenoe
 Bennett—Friedens—Chr. Bendigkeit
 Benton Tp.—Zion—*A. Abele
 Berlin—Bethlehem—M. Hoepfner
 Bliedorn—St. Johns—G. Viehe
 Brooks Tp.—St. Johns—
 C. A. Mennenoe

Buckeye—*Friedens—Armin Haeussler
 Buckgrove—*St. Peters—G. Krumm
 Burlington—First Evang.—K. Michels
 " —St. Lucas—K. Scheib
 " —Zion—J. Erdmann
 Calumet—*Zion—H. Rixmann

Clarence—St. Johns—E. Hansen
 Clarksville—Immanuel—Ph. Hilligardt
 Council Bluffs—St. Johns—A. Graber
 Creston—*St. Johns—J. Ernst Birkner
 Crozier—St. Johns—W. Wuestenberg
 Dayton Tp.—*St. Pauls—*J. M. Hertel
 Denver—St. Pauls—Ph. Blaufuss
 Donnellson—*St. Pauls—W. Kreis
 Dumfries—St. Pauls—A. Satory
 Dysart—Friedens—G. J. Krumm
 Elkader—Friedens—C. H. Franke
 Farmington—*St. Johns—
 A. F. Schemmer

Flintriver Tp.—St. Johns—*A. Abele
 Fort Madison—St. Johns—E. Stech
 Franklin—St. Peters—Fr. Deuschle
 Fredericksburg—Friedens—F. Koch
 Fremont Tp.—St. Johns—Paul Allrich
 Garner Tp.—*.....A. Graber
 Geneva—St. Peters—Theo. Storck
 German City—St. Johns—A. von der Ohe
 German Tp.—St. Peters—H. E. Mueller
 Gladbrook—Friedens—M. Hoepfner
 Hamburg—Zion—Im. Th. Seybold
 Hampton—Immanuel—C. J. Barth
 Hartley—Trinity—J. Fischer
 Horn—St. Johns—J. D. Bretz
 Hubbard—Zion—W. Buehler

Keokuk—St. Pauls—A. C. Ernst
 Lake View—*First Evang.—K. Fauth
 Larchwood—Friedens—J. G. Herrlinger
 Laurel—St. Johns—L. C. Krueger
 Ledyard—Friedens—J. Winkler
 Lemars—St. Johns—M. J. Dammann
 LeRoy Tp.—St. Pauls—
 Lowden—Zion—J. Reichardt
 Lester—*Ev. Luth.—J. G. Herrlinger
 Manilla—Friedens—G. Krumm
 Manly—*St. Pauls—E. Nabholz
 Manning—Friedens—G. Krumm
 Maquoketa—*St. Marks—G. Viehe
 Marshalltown—Friedens—K. Rest
 Massena—*Friedens—E. Haecker
 Mt. Vernon Tp.—St. Pauls—R. Lorenz
 Muscatine—Ev. Prot.—W. Marten
 New Albin—St. Peters—K. Bizer
 Noble Tp.—St. Johns—C. Nauwerth
 Pleasant Valley—Evangelical—E. Hardt
 Primghar—St. Johns—H. Rixmann
 Primrose—*Zion—Alfr. F. Schemmer
 Pomeroy—First Evang.—W. Schumann
 Red Oak—*St. Pauls—J. Ernst Birkner
 Remsen—*St. Pauls—E. H. Ellers
 Schleswig—Friedens—W. R. Wetzeler
 Sigel—St. Johns—L. Kehle
 Shelby—*Ev. Luth. Friedens—

H. M. Lissack
 Sigourney—St. Pauls—M. Rosenfeld
 Tripoli—St. Peters—M. Kleinau
 Underwood—Immanuel—H. M. Lissack
 Union City—St. Johns—K. Bizer
 Valley—St. Pauls—G. Ronte
 Victoria Tp.—*St. Peters—E. Haecker
 Vinton—Zion—G. J. Krumm
 Walnut—*Ev. Lutheran—A. Dettmann
 Washington—St. Pauls—G. Ronte
 Waverly—Friedens—Ph. Hilligardt
 West Burlington—St. Pauls—

Chr. T. Rasche
 Westside—St. Johns—K. Fauth

b) Illinois

Moline—.....—A. Grabowski
 Rock Island—Friedens—F. Rolf
 Sutter—Bethlehem—K. Brunn
 Tioga—Bethany W. Schmidt
 Warsaw—St. Johns—A. Langhorst

c) Missouri

Kahoka—St. Pauls—W. Bechtold
 Winchester—*Zion—W. Bechtold

d) South Dakota

Garretson—Unity—A. Muecke
 Yankton—*United Friedens—A. Muecke
 Number of churches.....93

4. KANSAS DISTRICT

a) Kansas

Alida—*St. Johns—B. Slupianek
 Alma—Friedens—J. Endter
 Atchison—Zion—
 Bluff City—*.....—P. Brink
 Colby—Evangelical St. Johns—
 *O. E. Pinckert
 Ellinwood—Immanuel—H. Becker
 Ellsworth—*Immanuel—
 C. W. Meinecke, D. D.
 Eudora—St. Pauls—F. Stoerker
 Hardtner—*St. Johns—P. Brink
 Herkimer—Immanuel—L. Birnstengel
 Herndon—Immanuel—W. Bollier
 Highland—Trinity—

Holyrood—*St. Pauls—

C. W. Meinecke, D. D.
 Hudson—Friedens—*A. Albrecht
 Hudson—Trinity—H. Pister
 Inman—St. Peters—H. Kottich
 Junction City—*Zion—B. Slupianek
 Kansas City—Zion—H. Vieth
 Kanwoka Tp.—*St. Peters—C. Gastrock
 Lawrence—St. Pauls—*G. Krüger
 Leavenworth—Salem—Aug. F. Warskow
 Manhattan—*Friedens—B. Slupianek
 Marysville—Evangelical—C. Bechtold
 Midland—Evangelical—
 Mission Creek—*St. Johns—
 Newton—Immanuel—
 Nickerson—First German Evangelical—
 Paola—Zion—
 Powhattan—*Evang. Friedens—
 Sabetha—*Evangelical—C. Bechtold
 Thomas Co.—*St. Pauls—
 Topeka—St. Pauls—*G. Krüger
 Vesper—Imm.—Karl M. E. Jeschke
 Wells Creek—Immanuel—F. W. Weltge
 Wichita—Friedens—J. F. W. Helmkamp
 Willow Springs—St. Johns—C. Gastrock
 Winona—*United Evangelical—
 *O. E. Pinckert

b) Colorado

Idalia—St. Johns—E. Th. Bettex

c) Nebraska

Dubois—*Friedens—G. Wullschlegler
 Mission Creek—Ev. Zion—

d) Oklahoma

Altus—Salem—
 El Reno—Redeemer—*W. Dickmann
 Frederick—Ev. Zion—
 Grand View—*.....—J. Meiller
 Guthrie—*St. Johns—H. Rieder
 Kiel—Friedens—J. Meiller
 Kingfisher—Friedens—Wm. Jersak
 Marshall—St. Pauls—H. Rieder
 Minco—St. Pauls—
 Norman—Salem—A. Walton
 Okarche—*Concordia—Wm. Jersak
 Okeene—St. Johns—J. Meiller
 Oklahoma City—Zion—A. Walton
 Orlando—*Zion—H. Rieder
 Tangier—Grace—P. Brink
 Waukomis—Concordia—Wm. Jersak

Number of churches.....55

5. MICHIGAN DISTRICT

a) Michigan

Adair—Evangelical—E. Riemeyer
 Adrian—Immanuel—
 Albion—Salem—E. Piepenbrok
 Ann Arbor—*Bethlehem—G. A. Neumann
 Amble—*St. Peters—H. Schmidt
 Armada—Trinity—R. Riemann
 Bad Axe—St. Johns—Emanuel Soell
 Bainbridge Tp.—St. Pauls—C. Krickhahn
 Baroda—Zion—C. F. Howe
 Benton Harbor—C. W. Roth
 Boyne City—Evangelical—A. Buettner
 Brutus—*Zion—A. Buettner
 Burnside—St. Pauls—W. Hetzel
 Casco—St. James—E. Riemeyer
 Chelsea—*St. Pauls—A. Schön
 Clarenceville—Immanuel—A. C. Stange
 Clyde Tp.—St. Pauls—C. Haag
 Coloma—*Ev. Zion—C. Krickhahn
 Crockery—*St. Johns—W. Koch
 Dalton Tp.—*St. Pauls—A. F. Schulz

Detroit—Bethany—A. Martin
 " —Bethels—R. Niebuhr
 " —Christ—Theo. Jud
 " —Immanuel—A. W. Bachmann
 " —St. Johns—H. Horny
 " —St. Lucas—L. Kleber
 " —St. Marks—A. Mallick
 " —St. Matthews—Otto C. Haass
 " —St. Pauls—W. H. Alber
 " —St. Johns—(West Side)—
 R. J. Beutler

" —(Springwells)—St. Peters—
 C. A. Haneberg

Dexter—*St. Andrews—K. Buff
 Farmington—Salem—A. C. Stange
 Forestville—Unity—Emanuel Soell
 Francisco—St. Johns—A. Schön
 Fraser—Zion—J. Neumann
 Freedom Tp.—*Bethel—F. Lueckhoff
 " —*St. Johns—G. Eisen
 Friendship Tp.—Ebenezer—A. Buettner
 Galien—St. Peters—J. L. Kling
 Germania—Zion—W. Hetzel
 Grand Haven—St. Pauls—W. Koch
 Grand Haven Tp. St. Peters—W. Koch
 Grand Rapids—St. Johns—R. Schreiber
 Halfway—St. Peters—F. Fuerst
 Jackson—St. Johns—A. Beutenmueller
 Kingsley—St. Johns—H. Schmidt
 Lansing—St. Pauls—E. Lawrenz
 Lenox—St. James—R. Riemann
 Macomb Tp.—Ev. St. Johns—
 F. A. Roese

Manchester—*Immanuel—J. Wulfmann
 Marine City—St. Johns—J. Frank
 Maplehill—Immanuel—H. Schmidt
 Mt. Clemens—Zion—F. A. Roese
 Muskegon—St. Johns—A. F. Schulz
 New Buffalo—St. Johns—J. Hetzel
 Norvell—*Christ—J. Wulfmann
 Niles—St. Johns—F. Rahn
 Owosso—St. Johns—G. Webbink
 Petoskey—Immanuel—A. Buettner
 Pipestone—*Zion—
 Pontiac—St. Pauls—Theo. Papsdorf
 Port Huron—St. Johns—C. Haag
 Port Sanilac—Ev. Unity—Eman. Soell
 Royaloak—Immanuel—Theo. Papsdorf
 St. Joseph—St. Peters—W. F. Buehler
 Saginaw—Ev. St. Marks—E. Pusch
 Saline Tp.—*St. James—O. Papsdorf
 Saline—*St. Pauls—C. Wittbracht
 Sharon Tp.—*St. Pauls—G. Eisen
 Sherman Tp. near Cadillac—Evang.—
 H. Schmidt

Taylor Center—St. Pauls—
 Threeoaks—St. Johns—J. L. Kling
 Warren—St. Pauls—
 Wyandotte—St. Johns—A. Schmid

b) Indiana

Andrews—St. Pauls—*R. Kuebier
 Bippus—St. Johns—
 Bourbon Tp.—St. Pauls—Fred Beutler
 Bremen—Immanuel—Edwin Mayer
 Chesterton—*St. Johns—Geo. Schoettle
 Elkhart—St. Johns—F. Ewald
 Francesville—Salem—C. E. Weiss
 Near Francesville—St. James—
 F. W. Adomeit
 Gary—St. Johns—M. Lienk
 Lafayette—St. Johns—H. Zumstein
 LaPorte—St. Pauls—E. H. Spathelf
 Madison Tp.—Zion—P. Grob
 Medaryville—St. Johns—E. Brenion

Michigan City—St. Johns—P. Irion
 Mishawaka—St. Andrews—M. Goffeney
 Plymouth—St. Johns—Fred Beutler
 San Pierre—St. Lucas—E. Brenion
 South Bend—St. Peters—H. Weichelt
 " —*Zion—M. Goffeney
 Urbana—St. Peters—F. Boehm
 Wabash—St. Matthews—P. O. David
 Wanatah—Salem—W. Howe
 Whitepost Tp.—St. Johns—C. E. Weiss
 Woodland—St. Johns—P. Grob

Number of churches.....98

6. MINNESOTA DISTRICT

a) Minnesota

Albany—Ev. Ebenezer—H. M. Awiszus
 Albion—Evang.—H. Heutzenroeder
 Annandale—Imm.—H. Heutzenroeder
 Barnesville—Evang.—F. C. Schmidt
 Bemidji—Evangelical—W. Riemann
 Bertha—Friedens—*O. Rapp
 Brainerd—Bethlehem—W. Riemann
 Brownsville—Zion—O. Albrecht
 Bureau—Evangelical—K. Zeyher
 Carlos—*Michael—H. M. Awiszus
 Ceylon—Ev. St. Johns—F. Perl
 Childs—*Evangelical—K. Zeyher
 Cleveland Tp.—*Evang.—J. Bruse
 Cottagegrove—St. Matthews—
 Joh. H. Meier

Crookedcreek—Friedens—O. Albrecht
 Delano—Evangelical—W. Weltge
 Dora—*St. Johns—J. Eitel
 Douglas—Evang.—W. W. Bunge
 Dresselville—St. Pauls—J. Bruse
 Duluth—St. Pauls—P. T. Bratzel
 Eden Valley—Friedens—
 H. Heutzenroeder

Eitzen—St. Lucas—F. C. Klein
 Essig—Friedens—G. Mayer
 Fairmont—St. Johns—J. Herrmann
 Faribault—Ev. St. Lucas—Wm. Meyer
 Fergus Falls—Evang.—E. Herrmann
 Glencoe—*Evang.—Max Strasburg
 Grey Eagle—Trinity—*O. Rapp
 Hector—Friedens—W. G. Rath
 Henderson—*St. Pauls—M. Lehmann
 Herman—Evangelical—K. Zeyher
 Hermantown—St. Pauls—P. T. Bratzel
 Hokah—Zion—O. Albrecht
 Holdingford—Evang.—H. M. Awiszus
 Hutchinson—St. Johns—Max Strasburg
 Kenyon—St. Matthews—W. Koring
 Lake Elmo—St. Lucas—C. C. Joern
 Lester Prairie—Evang.—
 Lesueur—Zion—E. Ahrends—
 Lewiston—St. Pauls—G. Wübben
 Near Litchfield—St. Matthews—
 H. Heutzenroeder

Little Falls—Ev. Luth.—T. Herrmann
 Long Prairie—Zion—*O. Rapp
 Lynn Tp.—Trinity—Max Strasburg
 Medicine Lake—*Immanuel—E. Sans
 Millville—Evangelical—E. J. Becker
 Minneapolis—St. Johns—E. Sans
 Minnesota Lake—*Friedens—
 G. S. A. Eyrrich

Near Minnesota Lake—*St. Pauls—
 A. Meyer

New Rome—*Ev. Luth. St. Johns—
 H. Buck

New Ulm—Friedens—G. Mayer
 Nicollet—*Friedens—G. Mayer
 North Star—Evang.—H. Niewoehner

J. C. A. Buescher

Progress—Immanuel—
Rhineland—St. Marks—*E. Pfundt
Rush Hill—Friedens—
St. Charles—St. Johns—H. Thomas
Near St. Charles—Friedens—G. Goebel
St. Louis—St. Andrews—G. Nussmann
" —Bethany—F. Krafft
" —Bethesda—J. C. Kramer
" —Bethel, English Evangelical—
" —Th. L. Mueller
" —Bethlehem—K. W. Nottrott
" —Christ—J. Varwig
" —Trinity—H. F. Bahnsen
" —Ebenazer—L. Suedmeyer
" —Eden—K. Schneider,
" —temporary supply
" —Emmaus—K. Pleger
" —Redeemer—
" —Evangelical—E. Bleibtreu
" —Friedens—Th. Oberhellmann
" —*Holy Ghost—Th. F. Braun
" —Immanuel—G. Bode
" —St. James—Th. Braun
" —Jesus—W. F. Simon, Ph. D.
" —St. Johns—F. Klemme
" —St. Lucas—H. Walser
" —St. Marks—E. H. Elits

St. Louis—St. Matthews—H. Drees
 " —Nazareth—Geo. M. Poth
 " —St. Pauls—J. Irion; O. Press,
 Assistant Pastor
 " —St. Peters—W. Hackmann
 " —Salem—H. Walz
 " —Second English—
 W. F. Schlinkmann
 " —St. Stephens—C. Decker
 " —Salvator—(Walnut Park)—
 *H. Niebuhr
 " —Zion—J. Baltzer; D. Baltzer,
 Assistant Pastor
 Sappington—St. Lucas—S. Kruse
 Schlusersburg—Bethany—A. Saeuberlich
 Springfield—St. Johns—G. Hehl
 Steinhagen—St. Pauls—R. Fischer
 St. Clair—St. Johns—
 Stolpe—St. Johns—W. Asmuss
 Stonyhill—St. James—A. Kuhn
 Stratmann—St. Pauls—E. L. Mueller
 Swiss—St. Johns—
 Tilsit—St. James—A. Kalkbrenner
 Troy—Zion—E. Koenig
 Union—St. Johns—A. Bisping
 " —Zion—A. Bisping
 Verona—St. Johns—G. Dittel
 Warrenton—Friedens—R. Fischer
 Washington—St. Peters—J. N. Schuch
 Welcome—Evangelical—W. Schultz
 Weldon Spring—Immanuel—F. Grabau
 Woollam—St. Johns—*J. C. A. Buescher
 Wright City—Friedens—*H. Dinkmeier

b) Arkansas

Collegeville—St. Johns—C. Fritsch
 Fort Smith—Glaubens—
 Judsonia—*St. Peters—*W. M. Jeschke
 Lefe—Friedens—J. S. Fismar
 Little Rock—St. Pauls—C. Fritsch
 Russell—*Zion—*W. M. Jeschke

Institutions

St. Louis—Eden Seminary—
 Dir. W. Becker
 " —Deaconess Home—F. P. Jens
 " —Emmaus, St. Charles—
 J. W. Frankenfeld
 " —Emmaus, Marthasville—
 C. F. Sturm
 " —Good Samaritan Home for
 the Aged—
 " —Orphans' Home—H. Specht
 Number of churches.....133

8. NEBRASKA DISTRICT

Ashton—St. Matthews—O. Schulze
 Aurora—Evangelical—H. Schirneker
 Beaver Creek—St. Marks—O. Zwilling
 Dutch Hollow—*Unorganized—
 F. Klinschewski
 Gladstone—Zion—E. Holder
 Goehner—Ev. Friedens—Ad. Woth
 Harvard—Evangelical—H. Schirneker
 Jansen—St. Pauls—E. Vogt
 Kelso—*Unorganized—O. Schulze
 Lincoln—St. Pauls—Ad. Matzner
 " —St. Johns—D. Maul
 Loup City—Evangelical—O. Schulze
 Maple Grove—St. Pauls—F. A. Luedeke
 McWilliams—St. Johns—C. Eller
 Nebraska City—*Bethel—W. K. Schulz
 Neligh—*Unorganized—F. Klinschewski
 Oakdale—*Unorganized—F. Klinschewski
 Omaha—St. Johns—W. Schäfer

Osage—St. Pauls—J. Abele
 Plattsmouth—St. Pauls—H. Steger
 Plymouth—Friedens—Fr. J. Abele
 Rulo—Zion—W. Kottich
 Scotts Bluff—*Zion—*J. Roth
 Seward—Friedens—Ad. Woth
 Steinauer—Salem—H. Krueger
 Syracuse—St. Johns—P. Ott
 Talmage—Zion—G. Deckinger
 Tilden—St. Johns—F. Klinschewski
 Wahoo—*Unorganized—Ad. Matzner
 Near Wayne—Salem—W. Fischer
 Near Wayne—Theophilus—W. Fischer
 West Blue—Friedens—Geo. Duensing
 Westpoint—St. Johns—W. Mangelsdorf
 Western—St. Johns—E. Aleck
 Willow Creek—*Unorganized—
 Willow Creek—*Unorganized—*J. Roth

Number of churches.....35

9. NEW YORK DISTRICT

a) New York

Attica—St. Pauls—A. J. Wahl
 Auburn—St. Lucas—E. Henzel
 Bennington—Salem—H. Retter
 Boston—St. Pauls—H. A. Dies
 " —St. James—Ph. Spaeth
 Buffalo—St. Andrews—G. Berner
 " —Bethany—C. Loos
 " —Bethlehem—A. Goetz
 " —Calvary—J. R. Graf
 " —Christ—A. Zink
 " —Friedens—P. Speidel
 " —Immanuel—H. L. Streich
 " —St. James—Paul R. Zwilling
 " —St. Johns—O. Wittlinger
 " —St. Lucas—
 W. F. Werheim, D. D.
 " —St. Marks—P. R. Zwilling
 " —St. Matthews—M. P. Davis
 " —St. Pauls—C. G. Haas
 " —St. Peters—Th. Bode
 " —Pilgrim—G. P. Michel
 " —Salem—F. Oberkircher
 " —St. Stephens—W. H. Schild
 " —Trinity—H. A. Kraemer
 Cattaraugus—*St. Johns—C. Bachmann
 Corning—Immanuel—R. Vieweg
 Dunkirk—*Ev. Luth. St. Johns—
 Carl G. Haass
 East Eden—St. Johns—H. A. Dies
 Eden Center—First Ev.—H. M. Wiesecke
 Elmira—First Evangelical—R. Vieweg
 East Hamburg—Immanuel—E. Gottlieb
 Gowanda—Ev. Luth. Trinity—C. Haass
 Hamburg—St. James—H. M. Wiesecke
 Hornell—*Ev. Luth. St. Pauls—
 G. F. Hahn
 Lockport—St. Peters—
 Paul G. Frankenfeld
 Millersport—*St. Stephens—G. T. Haller
 North Tonawanda—St. Peters—
 F. Westermann
 " " —*Friedens—
 E. A. Schulz
 Orangeville—Immanuel—A. J. A. Wahl
 Perkinsville—St. Peters—Hy. Noehren
 Rochester—Christ—O. H. Schroeder
 " —St. Pauls—R. Stave
 " —Salem—F. Frankenfeld
 " —Trinity—A. Baltzer
 Rome—Trinity—A. A. Juergens
 Shawnee—St. Pauls—E. A. Schulz
 Sheldon—St. Johns—H. Retter

Syracuse—Friedens—W. Bauer
 Tonawanda—*St. Peters—A. Hils
 " —Salem—A. Hils
 Townline—St. Pauls—C. F. Dies
 Wayland—*St. Pauls—H. Noehren
 Wendelville—*St. Pauls—G. T. Haller
 Westfield—St. Peters—L. Miller
 West Seneca—St. Peters—E. Gottlieb

b) Pennsylvania

East Greene—St. Pauls—
 Erie—St. Pauls—F. W. A. Eiermann
 " —St. Lucas—H. J. Brodt
 Fairview—*St. James—H. Brodt
 Germania—*St. Matthews—
 Meadville—Zion—Ph. Kraus, D. D.

c) Ontario, Canada

Neustadt—St. Pauls—F. Westermann
 New Germany—St. Johns—

F. Oberkircher

Number of churches.....61

10. NORTH ILLINOIS DISTRICT

a) Illinois

Adaline—Zion—E. Bloesch
 Addison—Immanuel—J. Maierle
 Addison Tp.—*St. Johns—Geo. Bohn
 Arlington Heights—St. Johns—
 J. A. Ellerbrake
 Aurora—St. Johns—C. F. Baumann
 Barrington—St. Pauls—H. Tietke
 Bartlett—Immanuel—K. Kielhorn
 Beecher—St. Lucas—G. Horst
 Bellewood—Friedens—H. Hildebrandt
 Belvidere—St. Johns—*D. C. Jensen
 Bensenville—Friedens—H. Wagner
 Bloomingdale—St. Pauls—
 C. Kreuzenstein
 Bloomington—*Friedens—E. Klumpke
 Blue Island—Friedens—J. S. Voeks
 Brandenburg—Friedens—G. Schlutius
 Broadlands—St. Johns—D. Blasberg
 Carpentersville—Zion—W. Blasberg
 Champaign—St. Peters—H. F. Mueller
 Chicago—St. Andrews—H. H. Moeller
 " —Bethany—W. Grotefeld
 " —Bethel—J. Goebel
 " —Bethlehem—J. G. Scheuber
 " —Christ—E. Rathmann
 " —Trinity—Jul. Kircher
 " —Eden—G. A. Niedergesaess
 " —Epiphany—C. F. Weisse
 " —First Engl. Ev.—L. W. Goebel
 " —Friedens—L. Kohlmann
 " —Gethsemane—F. H. Krohne
 " —Calvary—R. Fiedler
 " —Immanuel—J. Bollens
 " —St. Johns—H. Stamer
 " —St. Johns—(N. S.)—
 Alfr. E. Meyer
 " —St. Lucas—Theo. F. Krueger
 " —St. Marks—W. Gaertner
 " —St. Matthews—H. Kroencke
 " —Nazareth—A. Glade
 " —Nicolai—E. Rahn
 " —Oak Park Ev.—Z. Egartner
 " —St. Pauls—R. A. John and
 J. Pister
 " —St. Pauls—(Rose Hill)—
 O. Kuhn
 " —St. Peters—G. J. Lambrecht;
 H. E. Lambrecht, Assistant Pastor
 " —St. Peters—(South Chicago)—
 W. Breitenbach

Chicago—St. Philipp—Aug. Fleer
 " —Salem—H. H. Fleer;
 Jos. George, Assistant Pastor
 " —St. Stephens—B. C. Ott
 " —*Tabor—Temporary Supply
 " —Zion—C. A. Koenig
 " —Zion—(Auburn Park)—
 Alfred Menzel
 " —Zion—(Washington Heights)—
 W. Rathmann
 Chicago Heights—St. Johns—Fr. Grosse
 Danvers—*Friedens—E. Klumpke
 Danville—St. Johns—B. Howe
 Deerfield—*St. Pauls—J. Lueder
 Desplaines—Christ—H. H. Bierbaum
 Dolton—Immanuel—J. Hoffmeister
 Downers Grove—St. Pauls—G. Pahl
 Edford—*St. Peters—G. D. Fleer
 Eleroy—Salem—Aug. F. Mohri
 Elgin—St. Pauls—H. Jacoby
 Elmhurst—St. Peters—P. Repke
 Evanston—St. Johns—Theo. Munzert
 Frankfort Station—St. Peters—
 Gust. Lambrecht
 Freeport—St. Johns—Dan. Bierbaum
 Fullersburg—St. Johns—F. Harder
 Galena—*Ev. Luth. St. Johns—
 J. H. Dorjahn
 Genoa—*Friedens—F. Ernst
 Gilman—Zion—C. Kurz
 Glen Ellyn—St. James—
 Grant Park—St. Peters—
 A. A. Zimmermann
 Greengarden—St. Johns—
 Gust. Lambrecht
 " —St. Peters—C. Berger
 Greenview—*German Ev.—B. Buehler
 Hanover—Immanuel—Ed. Voigt
 Harmony—St. Johns—Chr. Schulmeister
 Harvey—Friedens—
 Highland Park—St. Johns—F. Holke
 Hinckley—St. Pauls—R. Mernitz
 Hinsdale—*Evang.—M. Stommel
 Hollowayville—*German Evangelical
 P. Brueckner
 Homewood—St. Pauls—J. Silbermann
 Huntley—*Evang.—Chr. Schulmeister
 Ivesdale—*St. Pauls—H. F. Mueller
 Kankakee—St. Johns—M. C. Hofer
 Kewanee—St. Peters—P. Hoepfner
 Lake Zurich—St. Peters—J. Heinrich
 Lamoille—*St. Pauls—O. Hille
 LaSalle—*Ev. Prot.—F. C. Krueger
 Lincoln—St. Johns—C. Hoffmann
 Longgrove—Evang.—Ch. Hummel
 Loran—Ebenezer—M. Weber
 Lyons—St. Johns—J. Krause
 Manhattan—St. Pauls—
 Mannheim—St. Pauls—Max Mueller
 Melrose Park—St. Johns—R. Uhlhorn
 Minier—St. Johns—L. F. Kurz
 Minonk—St. Pauls—Th. Kettelhut
 Mokena—St. Johns—F. Bosold
 Monee—St. Pauls—A. B. Gaebe
 Morristown—*English Lutheran—
 G. D. Fleer
 Naperville—St. Johns—F. Klingeberger
 Niles Center—*St. Peters—J. J. Mayer
 Northfield—(Shermerville)—*St. Peters
 F. Schaer
 North Grove—Zion—E. Bloesch
 North Crystal Lake—St. Pauls—F. Ernst
 Palatine—St. Pauls—T. F. Bierbaum
 Papineau—Immanuel—*A. Mayer
 Pekin—St. Pauls—Geo. W. Goebel

Peoria—*Mission—
 Peotone—Immanuel—J. A. Hoefer
 Peotone Tp.—St. Johns—A. Klug
 Petersburg—*St. Pauls—Th. Krueger
 Plano—St. Johns—C. F. Baumann
 Plato Center—*St. Pauls—H. Jacoby
 Plumgrove—St. Johns—G. H. Stanger
 Richton—St. Pauls—H. Siegfried
 Rockrun—(Davis)—St. Pauls—
 C. A. Heldberg
 Sadorus—*St. Johns—H. F. Mueller
 Sandwich—Trinity—R. Mernitz
 Sidney—St. Pauls—D. Blasberg
 Thornton—Friedens—Fr. Grosse
 Union—*St. Johns—Chr. Schulmeister
 Wallingford—St. Peters—A. Klug
 Washington Tp.—St. Johns—
 C. Seidenberg
 Watseka—*Ev. Lutheran—*A. Mayer
 West Chicago—Michael—E. W. Kroencke
 Wheaton—*.....—Temporary Supply

b) Indiana

Crownpoint—St. Johns—F. Peter
 Hammond—Immanuel—J. A. Hotz
 Hanover—Zion—J. A. Hotz
 Kouts—*Evangelical—F. Peter

c) Institutions

Elmhurst College—Dir. D. Irion, D. D.
 Orphans' Home and Home for the Aged,
 Bensenville—E. Pinckert
 Deaconess Home, Lincoln—C. Hoffmann
 Deaconess Home, Chicago—F. Weber
 Number of churches.....134

11. OHIO DISTRICT

a) Ohio

Amherst—St. Peters—A. Egli
 Baltic—Zion—P. Bassler
 Bucks Tp.—*St. Pauls—P. Bassler
 " —St. Peters—P. Bassler
 Bolivar—St. Johns—*Silas P. Bittner
 Chattanooga—St. Pauls—S. Egger
 Chester Tp.—*St. Johns—L. G. Weber
 Chillicothe—First German Ev.—
 Titus Lehmann
 " —Salem—D. H. Moritz
 Cleveland—Bethany—H. E. Voss
 " —Christ—H. Eppens
 " —Ebenezer—G. C. Maul
 " —Friedens—Fr. Trefzer
 " —Immanuel—Th. P. Frohne
 " —*St. Johns—C. Burghardt
 " —St. Matthews—P. Schroeder
 " —*St. Pauls—
 Adolf Schmidt, Ph. D.
 " —*Schifflein Christi—
 John S. Huebschmann
 " —Trinity Ev.—F. H. Graeper
 " —United Ev. Prot.—O. Rusch
 " —*United Ev. Prot.—
 C. W. Bernhardt
 " —Zion—
 Columbus—*St. Johns—T. Lehmann
 " —St. Pauls—W. L. Bretz
 Convoy—St. Johns—N. Lehmann
 Coshocton—Evang.—H. Kamphausen
 Crookedrun—Salem—D. J. Helmkamp
 Dennison—*St. Pauls—D. J. Helmkamp
 Dover—St. Johns—D. Helmkamp
 Dover Tp.—St. Pauls—*Silas P. Bittner
 Elliston—*Trinity—Carl C. Bizer
 Elmore—St. Johns—Th. Beckmeyer

Elyria—St. Pauls—G. W. Krause
 Genoa—St. Johns—F. Mittendorf
 Goshen Tp.—*St. Peters—C. J. Keppel
 Halifax—Zion—P. Bassler
 Independence—*St. Peters—
 Jackson—Immanuel—*W. Kicker
 Kenton—St. Johns—C. J. Keppel
 Kettlersville—*Immanuel—A. Dietze
 Lorain—St. Johns—Theo. Merten
 Loudon Tp.—St. Johns—
 Loudonville—Trinity—Paul C. Schnake
 Mansfield—St. Johns—G. A. Kienle
 Marion—Salem—R. J. Loew
 Mattoon—*Zion—J. J. Silbermann
 Massillon—St. Johns—J. E. Digel
 Millersburg—St. Johns—J. Keller
 Millbury—*St. Peters—H. Spangenberg
 Minersville—*St. Pauls—L. G. Weber
 Monroeville—*Immanuel—K. A. Roth
 Navarre—*St. Pauls—J. E. Digel
 Newark—*St. Johns—E. N. Kraft
 New Bremen—St. Peters—Chr. Fischer
 " —*St. Pauls—
 W. F. Henninger

Oak Harbor—*St. Pauls—H. C. Klutey
 Oxford Tp.—St. Johns—K. A. Roth
 Parma—St. Pauls—
 Pomeroy—Friedens—L. G. Weber
 Portsmouth—German Evangelical—
 S. Lindenmeyer
 Port Washington—St. Pauls—
 M. F. Schulz
 Sandusky—Immanuel—Theo. Eisen
 " —*St. Stephens—J. H. Holdgraf
 Seneca Tp.—Jerusalem—
 South Amherst—St. Johns—A. Egli
 South Webster—St. Johns—*W. Kicker
 Springfield—*St. Johns—B. F. Wulffmann
 Strasburg—St. Johns—Ernst Irion
 Sugarcreek Tp.—Immanuel—Ernst Irion
 Tiffin—St. Johns—G. Kreuzenstein
 Toledo—St. Pauls—H. Rahn
 Valley City—Immanuel—Karl Roth
 Vanwert—St. Peters—N. Lehmann
 Wapakoneta—*St. Pauls—G. A. Ehrhard
 Washington Tp.—St. Peters—
 G. A. Kienle
 Waverly—Ger. Ev.—*W. Kicker
 Westpark—Immanuel—H. Juergens
 Winesburg—*Zion—*W. Werth
 Wooster—Christ—J. Reinicke
 Wren—St. Pauls—N. Lehmann
 Zanesville—*Pilgrim—R. R. Fillbrandt
 Zoar—.....—*Silas P. Bittner
 Number of churches.....81

12. PACIFIC DISTRICT

California

Blacks—*.....—J. Mangold
 Capay—Miss.—*Chr. Walton
 Casa Grande—Evang.—
 Dixon—*Ev. Lutheran—J. Lebart
 Imperial—*First Ev.—J. G. Mangold
 Los Angeles—Immanuel—O. Satzinger
 " —St. Pauls—J. Nuesch
 " —Zion—Jon. Irion
 Oakland—St. Marks—L. Hagen
 Lodi—Immanuel—A. Boether
 Pasadena—St. Johns Ev.—*G. Brink
 Petaluma—Grace—Geo. Gekkeler
 Pomona—St. Johns—
 Richmond—.....—
 Sacramento—*Mission—J. Lebart

San Francisco—St. Johns—G. A. Hensel
 " " —St. Lucas—A. Meyer
 " " —St. Pauls—
 K. C. Struckmeier
 S. San Francisco—*Mission—A. Meyer
 Santa Cruz—*Mission—
 San Diego—*Zion Evang.—P. Th. Tester
 San Rafael—*St. Matthews—G. A. Hensel
 Summit Tp.—St. Johns—*P. Saleske
 West Yolo—Evangelical—*Chr. Walton
 Woodland—St. Johns—A. Leutwein
 Number of churches.....23

13. PENNSYLVANIA DISTRICT

a) Ohio

Benton Tp.—St. Pauls—E. Krafft
 Clarrington—Imm.—Aug. H. Knipping
 Hannibal—Zion—*F. Schnathorst
 Lewisville—St. Peters—E. Krafft
 Lowell—St. Johns—Otto W. Breuhaus
 Marietta—St. Pauls—O. C. Laubengayer
 Miltonsburg—St. Peters—*P. Saleske
 Morton—Salem—*F. Schnathorst
 Muskingum Tp.—*First Evangelical—
 Otto W. Breuhaus
 Salem Tp.—St. James—
 *Aug. H. Knipping
 Steubenville—*Zion—G. H. Freund
 Summit Tp.—St. Johns—*P. Saleske
 Switzerland Tp.—St. Johns—
 *P. Krusius, Ph. D.
 Watertown—*St. Johns—
 Otto W. Breuhaus
 Woodsfield—St. Pauls—E. Seybold

b) Pennsylvania

Millvale—First Evang.—F. Nickisch
 N. S. Pittsburgh—*St. Pauls—
 " " —*St. Peters—
 " " —*St. Peters—
 " " —*First Ev.—A. Ruecker
 Sharpsburg—St. Johns—W. A. Bomhard
 Springgardenboro—St. Peters—
 H. M. Strub
 Zelienople—*St. Johns—Theo. Fischer

c) West Virginia

New Martinsville—*Immanuel—
 *F. Schnathorst
 Wheeling—St. Pauls—A. C. Rasche
 Number of churches.....25

14. SOUTH ILLINOIS DISTRICT

a) Illinois

Addieville—*Zion—E. J. Westerbeck
 Alhambra—Salem—F. W. C. Warber
 Alton—Evangelical—C. W. Heggemeier
 Arcola—St. Pauls—C. F. Kniker
 Belleville—Christ—C. R. Hempel
 Biblegrove—St. Pauls—G. R. Schmeisser
 Blackjack—*St. Johns—
 Bluff—*St. Johns—F. Eggen
 Bluff Precinct—Salem—Fr. Braun
 Breese—St. Johns—C. Krickhahn
 Brighton—St. Johns—F. W. Schnathorst
 Brownsville—St. Johns—H. Baumgaertel
 Burksville—St. Peters—Fr. Braun
 Carlinville—St. Pauls—W. Riemer
 Carlyle—Immanuel—Aug. Doellefeld
 Caseyville—Friedens—M. F. Bierbaum
 Central City—Zion—
 Centralia—St. Peters—Joh. Dorullis

Collinsville—St. Johns—M. F. Bierbaum
 Columbia—St. Pauls—Wm. Schlinkmann
 Cordes—St. Johns—Aug. F. Bock
 De Camp—Immanuel—N. Hansen
 Near Dollville—Tower Hill Post Office—
 St. Pauls—K. J. Mueller
 Duquoin—St. Johns—C. Friebe
 Eastfork Tp.—St. Johns—Aug. Doellefeld
 East St. Louis—Imm.—E. R. Jaeger
 Edwardsville—Eden—H. Rahn
 Near Edwardsville—St. Pauls—
 F. J. Buschmann

Elkton—*Immanuel—Aug. F. Bock
 Evansville—St. Johns—H. Krull
 Farina—Friedens—H. H. Wintermeyer
 Near Farina—St. Johns—
 H. H. Wintermeyer

Fayetteville—*Ger. Prot.—*H. Tessmer
 Floraville—*St. Pauls—W. Barkau
 Fowler—St. Pauls—O. R. Luthé
 Freeburg—St. Pauls—K. Dexheimer
 Freedom (Hecker)—*Friedens—
 K. Wiegmann

Garrett—Zion—F. Jerger
 Grantfork—*Ger. Ev.—Arnold E. Klick
 Granite City—St. Peters—R. Kofer
 " " —*St. Johns—G. Plassmann
 Hamel—Immanuel—J. J. Meyer, D. D.
 Harrisonville—*St. Peters—
 T. Wittlinger

Highland—*Prot.—C. E. Miché
 Hookdale—St. Peters—Wm. Jung Jr.
 Hoyleton—Zion—M. Schroedel
 Irvington—Friedens—L. Rauch
 Jamestown—*St. Pauls—Wm. B. Weitge
 Jerseyville—Friedens—P. Stange
 Johannsburg—*St. Johns—Th. O. Uhdau
 Lakecreek—*St. Pauls—C. A. Th. Mysz
 Lebanon—*St. Pauls—H. J. Bredehoeft
 Lenzburg—St. Peters—E. Reh
 Maestown—St. Johns—P. Schulz
 Marine—*Evangelical—Paul Buchmueller
 Marion—Zion—C. A. Th. Mysz
 Marissa—*Friedens—H. Meier
 Mascoutah—St. Johns—B. H. Heithaus
 Mattoon—Zion—C. F. Kniker
 Near Metropolis City—St. Johns—
 K. Doernenburg

" " " —Zion—
 W. Hausmann
 Millstadt—Zion—Paul Wendt
 Near Millstadt—*Concordia—A. Seffzig
 Moredock—*Ebenezer—Th. Wittlinger
 Moro—St. Johns—F. Muehlinghaus
 Mount Olive—*Gethsemane—R. C. Lucke
 Murphysboro—St. Peters—
 Nashville—St. Pauls—John H. Buescher
 New Athens—*Evangelical—K. Barkau
 New Baden—Zion—Theo. Baur
 New Design—Zion—H. Baumgaertel
 New Douglas—Salem—
 New Hanover—*Zoar—F. Eggen
 Oconee—Friedens—A. Dreusicke
 O'Fallon—Evangelical—F. J. Langhorst
 Ohlman—St. Pauls—A. Dreusicke
 Okawville—St. Peters—
 Near Okawville—St. Pauls—
 W. Schuessler

Old Ripley—Zion—Arnold E. Klick
 Pana—St. Johns—G. A. Kanzler
 Pinckneyville—St. Pauls—
 O. W. Heggemeier
 Plumhill—St. Johns—Th. C. M. Kugler
 Prairie du Long—Immanuel—
 K. Wiegmann

Prairie du Round—St. Marks—
K. Wiegmann
Quincy—St. Pauls—A. W. Fruechte
" —St. Peters—P. Langhorst
" —Salem—H. J. Leemhuis
Redbud—St. Peters—H. Buchmueller
Ridge Prairie—St. Johns—
K. Doernenburg
Rose Hill—*Ev.—G. Zucher
Smithton—*St. Johns—W. H. Hosto
St. Jacob—*Evang.—C. A. Hildebrand
Staunton—St. Pauls—R. C. Lucke
Stone Church—*St. Peters—W. Laatsch
Sugarloaf—*Zion—A. Seffzig
Summerfield—St. Johns—John Dippel
Trenton—St. Johns—Dan. Buchmueller
Troy—Friedens—M. Holz
Ursa—Zion—W. Dickmann
Valmeyer—Evang.—Th. Wittlinger
Waterloo—*St. Pauls—J. Nollau

b) Louisiana

New Orleans—First Ev.—A. H. Becker
" —Carrollton—St. Matthews—
L. Schweickhardt
" " —Milan St.—Salem—
E. Kockritz
" " —*Jackson St.—Evang.—
J. P. Quinius
New Orleans—St. Pauls—
" " —St. Johns—

c) Missouri

Ewing—St. Pauls—

d) Mississippi

Biloxi—First Evang. of Mississippi—
Ed. C. Brink
Number of churches.....108

15. TEXAS DISTRICT

Augusta—*St. James—J. Strauss
Birch—Salem—Fr. Lapiens
Beasley—*Friedens—K. Merkel
Beaumont—*Ev. Luth.—P. Beecken
Near Brenham—Immanuel—Carl Mueller
Burlington—*St. John—P. Strauss
Burton—St. Johns—H. Schulz
Cego—St. Pauls—W. Kuelps
Cibolo—St. Pauls—C. Kniker
Cisco—*Evangelical—Armin Kniker
Cleburne—*Friedens—Armin Kniker
Converse—*Friedens—C. Kniker
Corpus Christi—*Evangelical—
Joh. Biegeleisen
Coryell City—.....—Armin Kniker
On the Geronimo—*Friedens—
A. Koerner
Cottonwood—St. Peters Ev.—K. Merkel
Coupland—St. Peters—G. Krebs
Coyote—*St. Johns—Theo. Pfundt
Cypress—*St. Lucas—F. K. Neuhaus
Dallas—St. Pauls—A. Romanowski
Electra—Unorganized—G. v. Luternau
Ft. Worth—St. Johns—C. Wolff
Gerald—St. Pauls—John Link
Gay Hill—Friedens—H. Rahmeier
Hamshire—*Trinity—P. Beecken
Houston—First German Ev. Luth.—
P. V. Dyck
Houston—*.....—*Alb. Susott
Krum—Unorganized—A. Kniker
Kurten—Zion—J. J. Kasiske
Near Kyle—St. Johns—H. Barnofske
Leissners School—Christ—*P. Schulz

Levi—*Zion—W. Kuelps
Lewisville—Friedens—C. Wolff
Lockhart—Christ—F. W. Budy
Longworth—*St. Johns—A. Kniker
Lyons—*Immanuel—Fr. Lapiens
Marion—Luther—Melanchthon—
*P. Schulz
Near Marlin—St. Pauls—G. Deislinger
Mt. Prairie—St. Stephens—Fr. Lapiens
Mercedes—Friedens—W. Roeper
Navosota—*Friedens—F. Piepenbrok
Needville—Immanuel—K. Merkel
New Baden—Ebenezer—W. Kuelps
New Bielau—*Ev. Luth. Trinity—
P. Piepenbrok

New Braunfels—*First Protestant—
G. Mornhinweg
Orange Grove—*Ev. Luth.—A. Artus
Otto—St. Johns—G. Deislinger
Pt. Arthur—Evangelical—P. Beecken
Redwood—St. Pauls—F. W. Budy
Riesel—Friedens—J. Jaworski
Richland—*St. Johns—G. Zucher
Robinson—St. Johns—J. Strauss
Robstown—Unorganized—J. Biegeleisen
Rose Hill—*Evangelical—G. Zucher
Rowena—Zoar—G. B. Schiek
San Angelo—Immanuel—G. B. Schiek
San Antonio—Friedens—Jul. Reichert
" " —Home for the Aged—
C. Saenger

Near San Antonio—Union—Jul. Reichert
San Benito—Ev. Salem—W. Roeper
Seguin—*Cross—A. Koerner
Schulenburg—*Evang.—P. Piepenbrok
Spring—*Immanuel—*A. Susott
Spring Branch—St. Peters—

F. K. Neuhaus
St. Paul—Unorganized—A. Artus
Three Oaks—*Friedens—A. Artus
Tynan—*Friedens—A. Artus
Waco—Zion—J. Jaworski
Washington—Friedens—F. Piepenbrok
Weimar—*Ev. Luth.—P. Piepenbrok
West—St. Peters—John Link
White Oak—St. Johns—F. K. Neuhaus
Womack—Zion—Theo. Pfundt
Zuehl—Redeemer—C. Kniker

Number of churches.....74

16. WEST MISSOURI DISTRICT

Arrow Rock—Zion—H. Schroeder
Billingsville—St. Johns—E. Berlekamp
Blackburn—St. Pauls—C. Gabler
Boonville—Evangelical—Rob. M. Hinze
Brazito—Friedens—P. Stoerker
California—Evangelical—F. Umbeck
Clear Creek—St. Pauls—J. Doellefeld
Concordia—Bethel—P. Dietrich
Emma—St. Johns—G. F. Kitterer
Florence—St. Johns—P. Wobus
Grand Pass—Evangelical—C. Gabler
Hartsburg—Friedens—C. Fr. Stoerker
Henry—St. Pauls—P. Moritz
Higginsville—Salem—N. Rieger
Independence—St. Lucas—Paul Moritz
Jamestown—St. Pauls—*E. Leibner
Jefferson City—Central—P. Stoerker
Kansas City—St. Peters—J. Sauer
Lamb—Immanuel—P. Wobus
Levasy—Ebenezer—C. Schnake
Lexington—Trinity—J. C. Bierbaum
Little Rock—Salem—H. Schroeder
Lone Tree—*St. Pauls—*F. E. J. Schenk

Mayview—Zion—M. F. Giering
 McGirk—Salem—P. Niedermeyer
 Moniteau—Advent—E. Beckeschus
 Napoleon—St. Pauls—J. Hauck
 New Franklin—Immanuel—Benj. Freese
 Norborne—St. Johns—P. Moritz
 Parkville—St. Matthews—

*F. E. J. Schenk
 Pleasant Grove—St. Peters—*E. Leibner
 St. Joseph—Zion—F. C. Klick
 " " —Ev. Luth. Zion—Karl Meyer
 South St. Joseph—St. Johns—
 Sedalia—Immanuel—J. C. Rieger
 Wellington—St. Lucas—J. M. Munz
 West Boonville—*Zion—Benj. Freese

Number of churches.....37

17. WISCONSIN DISTRICT

a) Wisconsin

Ackerville—St. Pauls—J. Schaefer
 Near Ackerville—St. Johns—J. Schaefer
 Antigo—Unity—C. Nagel
 Appleton—St. Johns—A. Janke
 Arena—*Friedens—P. A. Schuh
 Arpin—*St. Johns—*J. Paulowiet
 Athens—Christ—E. Wilking
 Beechwood—*St. Johns—K. Kuenne
 Berlin—Salem—*W. F. Baumann
 Blackcreek—*St. Johns—P. Thomas
 Blackwolf—New Bethel—C. Mack
 Boltonville—*St. Johns—K. Kuenne
 Brillion—Friedens—J. J. Bizer
 Brookfield—Trinity—G. G. Bratzel
 Browntown—Friedens—E. Beier
 Butler—Friedens—G. G. Bratzel
 Byron Tp.—Bethel—A. Jung
 Cadott—Zion Ev.—B. Schori
 Calumet Harbor—St. Pauls—

E. C. Kollath

Cecil—St. Johns—G. Betz
 Cedarlake—*St. Pauls—
 Center—*St. Matthews—P. Thomas
 Cicero—*St. Johns—P. Thomas
 Clintonville—St. Johns—A. C. Ludwig
 Colby—St. Johns—M. Peper
 Collins—St. Pauls—H. Haas
 Corning—*St. Pauls—M. Schmidt
 Cudahy—Christ—H. Niefer
 Darlington—*Ev. Immanuel—P. A. Schuh
 Dorchester—Friedens—J. Bizer
 Durham—Bethlehem—S. Gonser
 Edgar—St. Pauls—E. Wilking
 Elkhart—St. Johns—J. J. Bizer
 Elk Mound—Friedens—B. Schori
 Ellsworth—St. Pauls—W. Merzdorf
 Erin—St. Pauls—R. Ditter
 Fall Creek—Ev. Luth. Friedens—

B. Schori

Fillmore—St. Martins—H. Erber
 Fond du Lac—Friedens—C. Grauer
 Fort Atkinson—Friedens—M. Zutz
 Friendship—Christ—C. Mack
 Germantown—*Zoar—V. Crusius
 Greenbush—*St. Johns—H. Greuter
 Hales Corners—*Immanuel—S. Gonser
 Hartford—St. Johns—A. Kuhn
 Hickorygrove—St. Johns—A. Franke
 Jackson—St. Peters—G. Kücherer
 " " —*Friedens—G. Kücherer
 Jordan—Ebenezer—E. Beier
 Kaukauna—St. Johns—A. Janke
 Kewaskum—*Friedens—F. Mohme
 Kilbourn City—*Bethlehem—E. Assmann
 Kohlsville—*St. Johns—

Lancaster—Bethlehem—L. Schmidt
 Libertyridge—St. Pauls—G. Recht
 Lomira—*Evang. Friedens—C. Grauer
 Manitowoc—St. Johns—H. Haas
 Marinette—Friedens—W. Leonhardt
 Marion, Grant Co.—Imm.—A. Franke
 Medford—Evang.—J. Bizer
 Marshfield—St. Pauls—M. Rosenfeld
 Meeme—*St. James—J. Foesch
 Menomonee Falls—*St. Pauls—H. Barth
 Merrill—St. Stephens—M. Schmidt
 Merton—St. Johns—R. Ditter
 Milan—St. Johns—M. Peper
 Milwaukee—Bethel—E. Gehle
 " " —Christ—H. Niefer
 " " —Trinity—F. G. Ludwig
 " " —Friedens—J. H. Fleer
 " " —Glaubens—A. Fleer
 " " —Immanuel—P. Goldstern
 " " —St. Pauls—J. Merzdorf
 " " —Salem—D. Reichle
 " " —Tabor—E. J. Fleer
 " " —Zion—G. Fischer

Monroe—St. Johns—P. A. Schuh
 Mosel—*St. Marks—J. Foesch
 Oakgrove—St. Johns—*Fr. Bock
 Oconto—St. Pauls—F. W. Krüger
 Oshkosh—Immanuel—W. Suessmuth
 " " —St. Pauls—Th. Irion
 Perkinstown—Friedens—J. Bizer
 Pleasant Grove—St. Peters—*E. Leibner
 Portage—Trinity—E. Assmann
 Port Washington—Friedens—

S. Lefkovic

Random Lake—Friedens—K. Kuenne
 Reedsville—Friedens—J. J. Bizer
 Rhine—St. Peters—F. Zeh
 Richfield—*St. James—G. Klein
 Ripon—*Ev. Lutheran—F. Kuether
 Rockfield—*Christ—G. Klein
 Russell—St. Pauls—J. J. Bizer
 Saukville—St. Peters—J. Ziegler
 Schleisingsville—St. Johns—H. Müller
 Schofield—Friedens—G. Bock
 Scott—St. Pauls—A. Wagner
 Shawano—Friedens—A. C. Ludwig
 Sheboygan—Evangelical—E. Krueger
 Silvercreek—*St. Pauls—K. Kuenne
 South Germantown—*St. Johns—

V. Crusius

South Milwaukee—St. Lucas—
 A. Blankenagel
 Stevens Point—Friedens—M. Schmidt
 Sussex—*Zion—H. Barth
 Tigerton—*Ev. Luth. Zion—*G. Bock
 Tomah—Zion—R. Rami
 Town Hermann—St. Johns—A. Helm
 Town Oakland—St. Johns—

L. R. Moessner

Two Rivers—*St. Pauls—H. Haas
 Union—*Evangelical—L. Schmidt
 Waubeka—*St. Pauls—H. Erber
 Wausau—St. Pauls—E. Grauer
 Wauwatosa—St. Pauls—R. Grunewald
 Wayne—St. Pauls—E. Beyer
 Weyauwega—St. Johns Ev.—M. Schmidt
 Whitewater—Friedens—M. Zutz
 Wittenberg—*Ev. Luth—*G. Bock

Missions in the North—J. Bizer

b) Michigan

Iron Mountain—*Evang.—H. Friedemeier
 Menominee—Trinity—W. Leonhardt

Number of churches.....117

18. COLORADO MISSION DISTRICT

Briggsdale—Unorganized—F. Leonhard
 Clearmont, Wyo.—Unorganized—
 E. Hergert
 Delta, Colo.—St. Pauls—F. Brennecke
 Denver, Colo.—Salem—G. A. Schmidt
 "—St. Pauls—Chr. Buckisch
 Fort Collins, Colo.—Immanuel—
 Ft. Morgan, Colo.—Immanuel—
 A. Fuenning
 Glenwood Springs, Colo.—Unorganized—
 J. J. Braun
 Grand Junction, Colo.—St. Johns—
 J. J. Braun
 Greeley—St. John—
 Hardin, Mont.—Unorganized—E. Hergert
 Idaho Falls, Idaho—*First Evang.—
 *Emil Wagner
 Laramie, Wyo.—St. Pauls—
 O. G. Wichmann
 Leadville, Colo.—Unorganized—
 J. J. Braun
 Lingle, Wyo.—Unorganized—*J. Roth
 Longmont, Colo.—*Zion—F. Leonhard
 Louisville, Colo.—St. Pauls—
 F. Leonhard
 Monida, Mont.—Unorganized—
 B. H. Leesmann
 Montrose, Colo.—St. Johns—
 F. Brennecke
 Ogden, Utah—St. Pauls—B. H. Leesmann
 Paul, Idaho—*St. Paul—*G. Eichler, lic.
 Redwater—Christ—E. Stelzig
 Roberts, Idaho—Unorganized—
 E. Wagner
 Salem, Idaho—Zion—E. Wagner
 Salt Lake City, Utah—Mission—
 B. H. Leesmann
 Silt, Colo.—Unorganized—J. J. Braun
 Sheridan, Wyo.—*Zion—E. Hergert
 Sugar City, Idaho—St. Pauls—
 E. Wagner
 Windsor, Colo.—Zion—Paul Juelling
 Yuma, Colo.—Unorganized—J. Jans
 Number of churches.....29

19. WASHINGTON MISSION DISTRICT

Boise, Idaho—St. Pauls—E. G. Albert
 Deer Park, Wash.—*St. Pauls—
 F. A. Reller
 Grand total of churches.....1,402

Everett, Wash.—Zion—
 Gresham, Ore.—Zion—F. H. Freund
 Payette, Idaho—Ev. Luth.—E. G. Albert
 Portland, Ore.—Mission—F. H. Freund
 Portland, Ore.—St. Pauls—J. Hergert
 Portland, Ore.—Friedens—
 Seattle, Wash.—St. Pauls—E. Baltzer
 Seattle, Wash.—Bethlehem—P. A. Weiss
 Spokane, Wash.—First Ev.—F. A. Reller
 Number of churches.....10

CANADA MISSION DISTRICT

Brown P. O., Man.—Ev. Immanuel—
 Morden, Man.—Ev. Zion—
 Morse, Sask.—Ev. Luth. Zion—
 I. Neumann
 Winnipeg, Man.—First Ev. Luth.—
 F. E. Winger
 Winnipeg, Man.—St. Johns Ev.—
 P. E. Winger
 Number of churches.....5

MONTANA MISSION DISTRICT

Billings—Ev. Christ—J. Kieselmann, lic.
 Worden—Ev. Luth. St. Pauls—
 J. Kieselmann, lic.
 Culbertson—Friedens—H. B. Witzke
 Near Culbertson—St. Pauls—
 Near Shepherd (Ev. Colony)—Ev. Im-
 manuel—J. Kieselmann, lic.
 Redwater—Christ—E. Stelzig
 Froid—Ev. St. Johns—H. B. Witzke
 Number of churches.....10

MISSION CHURCHES IN INDIA

Bisrampur—K. Nottrott (on leave of ab-
 sence), F. Goetsch, Mrs. Helen Sueger
 Chandkuri—J. C. Koenig
 Mahasamudra—E. Tillmanns (on leave of
 absence), H. Feierabend, Th. Twente
 Parsabhader—A. Hagenstein
 Raipur—J. Gass, A. Stoll, Th. Seybold,
 Miss Adele Wobus, Miss Elsie Kettler,
 Miss Wilhemina Dieffenthaler.
 Sakti—O. Nussmann (on leave of ab-
 sence), Th. Twente.
 Number of main stations.....6

LOCATION OF CHURCHES IN CITIES OF 10,000 INHABITANTS OR OVER

(Churches not named in this list were not reported to the editor.)

The name of the city is given first, then name of the church and address, and finally
the name of the pastor.

Alabama

Birmingham—Friedens—21st & F Ave., South—A. S. Ebinger

Arkansas

Ft. Smith—Ev. Glaubens—N. 10th & D Sts.
 Little Rock—St. Paul's—11th and Ringer Sts.—C. Fritsch

California

Los Angeles—Immanuel—337 E. Jefferson St.—O. Satzinger
 " —St. Paul's—Washington & Trinity Sts.—J. Nuesch
 " —Zion—111 N. Breed St.—Jon. Irion
 Oakland—St. Mark's—722 Filbert, betw. 7th & 8th Sts.—L. E. K. Hagen
 Pasadena—St. John's—E. Orange Grove & Fair Oak Ave.—G. Brink
 Pomona—St. John's—8th & Louisa Sts.—
 Sacramento—Oak Park Sta.—1st Ev.—3618 5th Ave.—J. Lebart
 San Diego—Zion—Cor. 8th & C. Sts.—P. Tester
 San Francisco—St. John's—Larkin St., betw. Broadway & Vallejo—A. G. Hensel
 " —St. Luke's—15th, near Church St.—Alfred Meyer
 " —St. Paul's—1419 Howard, betw. 10th & 11th Sts.—K. C. Struckmeyer

Colorado

Denver—Salem—26th & Lawrence Sts.—G. A. Schmidt
 " —St. Paul's—W. 28th Ave. & Zuni St.—Chr. Buckisch
 Fort Collins—Immanuel—Remington & Olive Sts.—

District of Columbia

Washington—*Concordia—20th & G Sts., N. W.—P. A. Menzel

Georgia

Atlanta—St. John's—S. Forsyth & Garnett Sts.—O. J. Gilbert, Ph. D.

Idaho

Boise—St. Paul's—817 Franklin St.—E. G. Albert

Illinois

Aurora—St. John's—5th St. & North Ave.—C. F. Baumann
 Belvidere—St. John's—Cor. Main & E. Madison—*D. Jensen
 Bloomington—Friedens—Front & Lee Sts.—E. Klimpke
 Champaign—St. Peter's—405 E. University Ave.—H. F. Mueller
 Chicago—St. Andrew's—28th St. & Karlov Ave.—H. H. Moeller
 " —Bethany—Irving Park Blvd. & Paulina St.—W. Grotefeld
 " —Bethel—114th & State Sts.—J. Goebel
 " —Bethlehem—Magnolia Ave. & Diversey Parkway—John Scheuber
 " —Christ—Francisco & Lexington Sts.—E. Rathmann
 " —Trinity—22nd Place & Robey St.—Julius Kircher
 " —Eden—Gunnison & Leclair Aves.—A. Schmidt
 " —Epiphany—Bradley Place & N. Robey St.—C. F. Weiss
 " —First English Evangelical—3070 Palmer Square—L. Goebel
 " —Friedens—N. 52nd & Justine Sts.—L. Kohlmann
 " —Gethsemane—Cor. Monticello & Belleplaine Aves.—F. H. Krohne
 " —Calvary—Central Ave. & Rice St.—R. B. Fiedler
 " —Immanuel—E. 70th St. & Michigan Ave.—J. Bollens
 " —Oak Park—Evangelical—Z. Egarter
 " —St. John's—Moffat St. & Campbell Ave.—H. Stamer
 " —St. John's (N. S.)—Garfield & Mohawk Sts.—Alfr. E. Meyer
 " —St. Luke's—W. 62nd & Green Sts.—Theo. F. Krueger
 " —St. Mark's—W. 35th St. & Lowe Ave.—W. Gaertner
 " —St. Matthew's—Washtenaw Ave. & Iowa St.—H. Kroenke
 " —Nazareth—Altgeld St. & Talman Ave.—A. Glade
 " —Nicolai—St. Louis Ave. & Noble St.—E. Rahn
 " —St. Paul's—Orchard & Kemper Place—R. A. John & J. Pister
 " —St. Paul's (Rose Hill)—Edgewater Ave., near Clark St.—Otto Kuhn
 " —St. Peter's—Cortez & Oakley Aves—G. J. Lambrecht, H. E. Lambrecht,
 Assistant pastor
 " —St. Peter's (South Chicago)—Ave. L & E. 103rd St.—W. Breitenbach
 " —Philippus—W. 36th St. — Seeley Ave.—A. Fleer
 " —Salem—228 W. 25th St.—H. H. Fleer, Jos. A. George, Assistant pastor
 " —Salem Mission—6818 S. Emerald Ave.—H. H. Fleer
 " —St. Stephen's—Karlov & Wabansia Aves.—B. C. Ott
 " —*Tabor—Leamington & Belle Plaine—temporary supply
 " —Zion—Ashland Ave. & Hastings St.—C. A. Koenig
 " —Zion—W. 80th & Normal Sts.—Alf. Menzel
 " —Zion—Throop & 100th Sts.—W. Rathmann
 Chicago Heights—St. John's—S. W. Cor. 16th & Vincennes Ave.—Fr. Grosse
 East St. Louis—Immanuel—14th St., betw. State St. & Illinois Blvd.—E. R. Jaeger
 Elgin—St. Paul's—Center & Division Sts.—H. Jacoby
 Granite City—St. Peter's—21st & C Sts.—Rob. Kofer
 Kankakee—St. John's—195 N. Entrance Ave.—M. C. Hoefer
 Kewanee—St. Peter's—Grove & Boulevard Sts.—P. Hoepfner

Lincoln—St. John's—Union & 5th Ave.—C. Hoffmann
 Mattoon—Zion—216 N. 21st St.—C. F. Kniker
 Pekin—St. Paul's—Seventh & Ann Eliza Sts.—Geo. Goebel
 Quincy—Ev. Salems—9th & State—H. J. Leemhuis
 " —Ev. Luth. St. Peter's—9th & York Sts.—P. Langhorst
 " —St. Paul's—929 Monroe St.—A. W. Fruechte

Indiana

Evansville—Bethel (English)—Cor. Jefferson Ave. & Garvin St.—Paul Pfeiffer
 " —St. Johns—Cor. Lower 3rd & Ingle Sts.—Wm. N. Dresel
 " —St. Luke's—Cor. E. Virginia St. & Baker Ave.—H. Schiek
 " —St. Paul's—Cor. W. Michigan St. & 12th Ave.—Th. Haas
 " —Zion—Lower 5th, betw. Ingle & Bond Sts.—J. U. Schneider
 Indianapolis—Friedens—Parkway Ave. & Alabama St.—L. Kleemann
 " —St. John's—Sanders & Leonard Sts.—W. E. Uhrland
 " —St. Paul's—Ashland Ave. & 13th St.—J. Frohne
 " —Zion—North & New Jersey Sts.—J. C. Peters
 Lafayette—St. John's—Elizabeth & Eleventh Sts.—Hans Zumstein
 New Albany—German Ev.—Spring St., betw. Bank & First Sts.—F. A. Meusch
 South Bend—St. Peter's—415 W. Lasalle—Hugo Weichelt
 " —Zion—S. St. Peter & E. Wayne Sts.—M. Goffeney

Iowa

Burlington—First Evangelical—Cor. 6th & Columbia Sts.—K. Michels
 " —Zion—5th St., betw. Columbia & Washington Sts.—J. Erdmann
 " —St. Luke's—Cor. 14th & South Sts.—K. Scheib
 Creston—St. John's—Fremont & Maple Sts.—J. E. Birkner
 Council Bluffs—St. John's—Union & Pierce Sts.—A. Graber
 Keokuk—St. Paul's—11th & Exchange Sts.—A. Ernst
 Marshalltown—Friedens—S. 4th & Linn—K. Rest
 Rock Island—Friedens—12th St. & 12th Ave.—F. J. Rolfe

Kansas

Atchison—Zion—Ninth & Santa Fe—
 Kansas City—Zion—645 Orville—H. Vieth
 Lawrence—St. Paul's—331 Illinois St.—*G. Krueger
 Leavenworth—Salem Evangelical—5th & Arch Sts.—Aug. F. Warskow
 Topeka—St. Paul's—3rd & Hancock Sts.—*G. Krueger

Kentucky

Louisville—Bethlehem—7th, near Hill St.—C. Held
 " —Clifton—Payne & Rastetter Aves.—Theo. Hempelmann
 " —Christ—Barrett & Breckinridge Sts.—J. P. Meyer
 " —Immanuel—Transit & Bardstown Road—Ph. Wiggemann
 " —St. James—Bennett St. & Woodruff Ave.—*F. Daries
 " —St. John's—Clay & Market Sts.—John Stilli
 " —St. Luke's—W. Jefferson, near 19th St.—Theo. Haefele
 " —St. Matthew's—611 E. St. Catherine—L. Hohmann
 " —Parkland—26th St. & Grand Ave.—O. C. Miner
 " —St. Paul's—East Broadway, near Brook St.—W. F. Mehl
 " —St. Peter's—W. Jefferson, near 13th St.—David Brüning
 " —West Louisville—41st and Herman—
 Newport—St. Paul's—24 East 8th St.—P. Hausmann

Louisiana

New Orleans—First Evangelical—Carondelet & St. Mary Sts.—A. H. Becker
 " —German Evangelical—Jackson Ave. & Chippewa St.—J. P. Quinius
 " —St. John's—Belfast & Joliet Sts.—
 " —St. Matthew's—Dante & Elm Sts.—L. Schweickhardt
 " —St. Paul's—Eleonore & Patton Sts.—
 " —Salem—Camp & Milan Sts.—Ewald Kockritz

Maryland

Annapolis—St. Martin's—Francis St., near State Circle—Carl Haas
 Baltimore—Christ—Beason & Decatur Sts.—P. Briesemeister
 " —Concordia—Walbrook Ave., near Payson St.—F. Giese
 " —*Friedens—Madison & Duncan Sts.—C. Enders
 " —Homestead St. Matthew's—Gorsuch, near Kennedy Ave.—J. O. Reller
 " —*First St. John's—Biddle St., near Pennsylvania Ave.—W. H. Aufderhaar
 " —*St. John's—Lombard & Catherine Sts.—E. G. Kuenzler
 " —*St. Luke's—Henrietta & Eutaw Sts.—F. H. Klemme
 " —St. Matthew's—Fayette St. & Central Ave.—C. W. Locher
 " —*United—East Ave. & Dillon St.—W. Batz
 " —Immigrant Home—Beason, near Decatur St.—O. Apitz

Ann Arbor—Bethlehem—Fourth Ave. South, near Packard St.—G. A. Neumann
 Detroit—Bethany—Seminole & Waterloo Sts.—A. Martin
 " —Bethel—Linwood & Lothrop Sts.—R. Niebuhr
 " —Christ—Roosevelt & Myrtle Sts.—Theo Jud
 " —Immanuel—Livernois & Verner Sts.—A. W. Bachmann
 " —First St. John's—Russell & Chestnut Sts.—H. Horny
 " —Second St. John's—Burdens & Ford Sts.—R. J. Beutler
 " —St. Luke's—Jos. Campau & Harper Ave.—L. Kleber
 " —St. Mark's—Dix & Military Aves.—A. Mallick
 " —St. Matthew's—Concord & Stuart—O. C. Haass
 " —St. Paul's—17th & Rose Sts.—W. H. Alber
 " —St. Peter's—Tecumseh & Michigan Aves.—C. A. Haneberg
 Grand Rapids—St. John's—Mt. Vernon Ave. near W. Bridge St.—R. Schreiber
 Jackson—Ger. Ev. St. John's—S. Mechanic & E. Middle Sts.—A. Beutenmueller
 Michigan City—St. John's—S. W. cor 9th & Franklin—P. Irion
 Pontiac—St. Paul's—Auburn Ave. & Hill St.—Theo. Papsdorf
 Pt. Huron—St. John's—Cor. Pine & 7th—C. C. Haag

Duluth—St. Paul's—10th Ave. E. & 3rd St.—P. T. Bratzel
 Little Falls—St. John's—Ev. Luth.—3rd St. & 4th Ave., Northeast—T. Herrmann
 Minneapolis—St. John's—16th Ave. & 3rd St., North—Emil H. Sans
 Rochester—Ev. Friedens—N. Broadway & Winona—W. W. Bunge
 St. Paul—St. Paul's—Cor. Tilton & St. Peters St.—K. Koch

Cape Girardeau—Cor. Ellis & Merriwether Sts.—Fr. Bemberg
Kansas City—St. Peter's—1323 Oak St.—J. Sauer
Sedalia—Evangelical Immanuel—Vermont & 4th St.—J. C. Rieger
St. Joseph—Evangelical Zion—9th & Jule Sts.—F. C. Klieck
" —Ev. Luth. Zion—15th & Lafayette—*Karl Meyer
St. Louis—Bethany—Rosalie & Red Bud Ave.—Fred. H. Krafft
" —Bethesda—Hoffmeister & Dammert Aves.—E. P. Richter
" —Bethel (English)—Garrison & Greer Aves.—T. L. Müller
" —Bethlehem—Shaw Ave. & Hereford St.—
" —Christ—717 Manchester Ave.—J. Varwig
" —Trinity—Neosho St. & Michigan Ave.—H. T. Bahnsen
" —Ebenezer—2921 McNair Ave.—L. Südmeier
" —Eden—Hamilton & Bartner Aves.—
" —Emmaus—Chouteau & Tower Grove Aves.—K. Pleger
" —Redeemer—6452 S. Kingshighway—
" —Evangelical (Carondelet)—Michigan & Köln Aves.—Ed. Bleibtreu
" —Friedens—19th St. & Newhouse Ave.—Theo. Oberhellmann
" —Holy Ghost—Grand Ave. & Page Blvd.—Theo. F. Braun
" —Immanuel—Euclid & Maple Aves.—G. Bode
" —Jesus—12th & Victor Sts.—W. F. Simon, Ph. D.
" —Second English—Alice Ave. & Grant St.—W. Schlinkmann
" —St. Andrew's—California Ave. & Juniata St.—G. Nussmann
" —St. James—College & Blair Aves.—Th. Braun
" —St. John's—14th & Madison Sts.—F. Klemme
" —St. Luke's—Tennessee Ave., betw. Shenandoah Ave. & Sidney St.—
H. Walser
" —St. Mark's—Russell & McNair Aves.—E. H. Elits
" —St. Matthew's—Jefferson Ave. & Potomac St.—H. Drees
" —Nazareth—Morganford Road & Tholozan Ave.—Geo. M. Poth
" —St. Paul's—9th St., near Lafayette Ave.—Chapel: Giles Ave. & Potomac
St.—J. Irion, Otto Press, Assistant pastor
" —St. Peter's—Chouteau Place, St. Louis & Warne Aves.—Wm. Hackmann
" —Salem—Marcus & Margaretta Aves.—H. Walz
" —Salvator—Plover & Thekla Aves., Walnut Park—*H. Niebuhr
" —St. Stephen's—Gimblin & Halls Ferry Road—C. H. Decker
" —Zion—25th & Benton Sts.—J. Baltzer, D. Baltzer, Assistant pastor
Springfield—St. John's—W. Scott & N. Main—G. Hehl

Lincoln—St. John's—10th & New Hampshire Sts.—D. Maul
 " —St. Paul's—13th & F Sts.—Ad. Matzner
 Omaha—St. John's—24th & Vinton Sts.—W. Schaefer

Albany—Evangelical Prot.—Alexander & Clinton Sts.—H. Reller
Auburn—St. Luke's—Seminary Ave., betw. Seminary & Franklin Sts.—E. Henzel

Amsterdam—Ev. Luth. Zion—Grove & Liberty Sts.—F. E. C. Haas
 Buffalo—St. Andrew's—Genesee & Domedion—T. Lehmann
 " —Bethany—Eaton, near Jefferson—C. Loos
 " —Bethlehem—Genesee & Parade Circle—A. Goetz
 " —Calvary—Fillmore, near Dewey Ave.—J. Kulbartz
 " —Christ—Clinton & Baitz—A. Zink
 " —Friedens—Eagle, opposite Monroe—P. Speidel
 " —Immanuel—Military Road & Glor—H. L. Streich
 " —St. James—Jefferson Ave., near High—Ph. Spaeth
 " —St. John's—Amherst, near East—O. Wittlinger
 " —St. Luke's—Richmond Ave. & West Utica—W. Werheim, D. D.
 " —St. Mark's—Oak, near Tupper—Paul Zwilling
 " —St. Matthew's—Swan & Hageman—M. Davis
 " —St. Paul's—Ellicott, near Tupper—C. G. Haas
 " —St. Peter's—Genesee & Hickory—T. Bode
 " —Pilgrim—572 Spring—G. Siegenthaler
 " —Salem—F. D. Oberkircher
 " —St. Stephen's—Calumet & Garfield—W. Schild
 " —Trinity—Gold, near Ludington—H. Kraemer
 Brooklyn—Bethlehem—Cortelyou Rd. & E. 7th St.—W. E. Bourquin
 Corning—Immanuel—W. 1st St.—
 Dunkirk—Ev. Luth. St. John's—4th & Leopard—Carl G. Haass
 Elmira—First Ev.—Madison & Carroll—R. Vieweg
 Hornell—St. Paul's—Cor. Elm & John Sts.—G. F. Hahn
 Lockport—St. Peter's—Locust & South Sts.—Paul Frankenfeld
 New York City—St. Paul's—2136 Newbold Ave. (Westchester)—J. P. Schwab
 " —St. Paul's—159 E. 112th St.—H. Rexroth
 North Tonawanda—Friedens—Cor. Schenk & Vandervoort—E. A. Schulz
 " —St. Peter's—1208 Oliver St.—
 Rochester—Christ Ev.—129 Jackson St., near Parkland Ave.—O. H. Schroeder
 " —St. Paul's—Fitzhugh St., near Church—R. Stave
 " —Salem—Franklin, near St. Paul St.—Fr. Frankenfeld
 " —Trinity—Cor. Child & Wilder Sts.—A. C. G. Baltzer
 Rome—Ev. Luth. Trinity—S. James and Ridge Sts.—A. A. Juergens
 Schenectady—Friedens—Franklin & Clinton Sts.—H. F. Grotefend
 " —St. John's—431 Howard St.—J. Schauer
 Syracuse—Evangelical Friedens—Lodi & Ash Sts.—W. Bauer

New Jersey

Bayonne—Evangelical—Cor. Lord Ave. & 4th St.—C. Schauer
 Newark—St. Stephen's Evang.—Cor. Hamburg Place & Ferry St.—Edw. Fuhrmann
 " —Zion—Alexander St.—

Ohio

Cincinnati—*German Prot. (Price Hill)—McPherson Ave.—G. G. Press
 " —*First German Protestant (Carthage)—*E. Stroehlein
 " —*First Ev.—Hoffner St., near Knowlton's Corner—H. Huebschmann
 " —First Evangelical (Columbia)—4311 Eastern Ave.—W. F. Kohler
 " —Ev. Prot. St. Matthew's (Winton Place)—Epworth Ave.—P. Benthin
 " —Immanuel (Fairmount)—Tremont & Lawnway—H. J. Sonneborn
 " —St. John's—(Reading)—Jefferson & Cooper Aves.—F. G. Brune
 " —St. Luke's—3rd & Parson—W. Krueger
 " —*St. Martin's (Lickrun)—Saffin St.—W. J. Hausmann
 " —St. Matthew's (Elmwood)—Centre Hill, near Carthage Ave.—
 " C. E. Schmidt
 " —*St. Peter's (Pleasant Ridge)—6126 Ridge Ave.—F. Hohmann
 " —*Philippus—Race St. & McMicken Ave.—F. L. Dorn, D. D.
 " —*Salem (Norwood)—Courtland Ave. & Montgomery Rd.—W. Grunewald
 " —Zion—15th & Bremen—A. E. Viehe
 Cleveland—Bethany—W. 41st St. & Storer Ave.—H. C. Voss
 " —Christ—W. 98 & Kudell Ave.—H. Eppens
 " —Ebenezer—St. Clair Ave. & E. 73rd St.—G. C. Maul
 " —Friedens—E. 46th St. & Kimmel Rd.—F. Trefzer
 " —Immanuel—Kinsman Rd. & E. 72nd St.—T. Frohne
 " —Ev. Luth. St. John's—E. 55th St. & Magnet Ave.—C. Burghardt
 " —St. Matthew's—Wade Park Ave. & E. 90th St.—P. Schroeder
 " —St. Paul's—Scovil Ave. & E. 28th St.—A. Schmidt, Ph. D.
 " —Schifflein Christi—Superior Ave. & E. 17th St.—J. Hübschmann
 " —Trinity Evangelical—W. 25th St. & Library Ave.—F. H. Graeper
 " —United Ev. Prot.—Pearl Rd. & Memphis Ave.—O. Rusch
 " —United Ev. Prot. (W. S.)—Bridge Ave. & W. 33th St.—C. W. Bernhardt
 " —Zion—W. 14th St. & Branch Ave.—

Columbus—*Ev. Prot. St. John's—65 E. Mound St.—Tim. Lehmann
 " —St. Paul's—225 Gates—W. L. Bretz
 Dayton—Ev. Luth.—St. John's—E. 3rd St. betw. Madison & Sears—J. G. Mueller
 " —St. Luke's—McLain & Potomac—C. Schaeffer
 Hamilton—St. John's—Front & Sycamore Sts.—G. S. Gerhold
 " —St. John's—Parrish Ave.—W. Vollbrecht
 " —St. Paul's—Campbell Ave., near 7th St.—W. Vollbrecht
 Lorain—St. John's—Reid Ave. & 7th St.—Theo. Merten
 Mansfield—St. John's—Park Ave. East & Franklin Ave.—G. A. Kienle
 Marietta—St. Paul's—5th St. & Seammel—O. C. Laubengayer
 Marion—Salem—312 E. Church St.—R. J. Loew
 Middletown—St. Paul's—414 S. Broad—H. S. von Ragué
 Newark—St. John's—Cor. 5th & Poplar—E. N. Krafft
 Sandusky—Immanuel—Columbus & Adams Sts.—Theo. Eisen
 " —*St. Stephen's—West Jefferson & Lawrence Sts.—J. H. Holdgraf
 Steubenville—Zion—135 N. 5th St.—G. H. Freund
 Toledo—St. Paul's—Phillips & Vermas Aves.—W. T.—H. Hahn
 Zanesville—Pilgrim Evangelical—Cor. South & Seventh Sts.—R. R. Fillbrandt

Oklahoma

Oklahoma City—Ger. Ev. Zion—Cor. W. 10th & Western Ave.—A. Walton

Oregon

Portland—Friedens—East Tacoma Ave.—E. Hergert
 " —St. Paul's—447 Failing St.—J. Hergert

Pennsylvania

Columbia—Salem—Walnut, betw. 3rd & 4th Sts.—C. Sprenger
 Erie—St. Luke's—9th, betw. Peach & Sassafras—H. Brodt
 " —St. Paul's—Peach, betw. 10th & 11th—F. W. A. Eiermann
 " —St. Paul's—(East End Branch)—Cor. East Lake Rd. & Brandes Ave.—
 F. W. A. Eiermann
 Pittsburg—First Ev.—E. Ohio & Heinz Sts.—Aug. Ruecker
 " —First Ev.—Millville—425 North Ave.—F. Nickisch
 " —St. John's—Sharpsburg—8th & Clay—W. A. Bomhard
 " —N. S. St. Peter's—504 Lockart St.—Theo. R. Schmale
 " —St. Paul's—East & Forland—O. D. Hempelmann
 " —St. Peter's—Station & Collins St., E. E.—J. L. Ernst
 " —St. Peter's—Springgarden—18 School St.—H. Strub
 Scranton—St. Paul's—Prospect Ave. & Beech St.—C. F. Fleck

Texas

San Antonio—Friedens—Main Ave. & Elmira St.—Jul. Reichert
 Waco—Zion—627 South 8th St.—J. Jaworski

Utah

Ogden—St. Paul's—23d & Jefferson Ave.—B. H. Leesmann

Washington

Everett—Zion—3017 Oakes Ave.—E. Horstmann
 Seattle—Bethlehem—Angeline St., near Rainer Blvd., Columbia Sta.—P. A. Weiss
 " —St. Paul's—1763 W. 62nd St., Ballard Sta.—E. Baltzer
 Spokane—First Evangelical—Indiana Ave. & Lincoln St.—F. A. Reller

Wisconsin

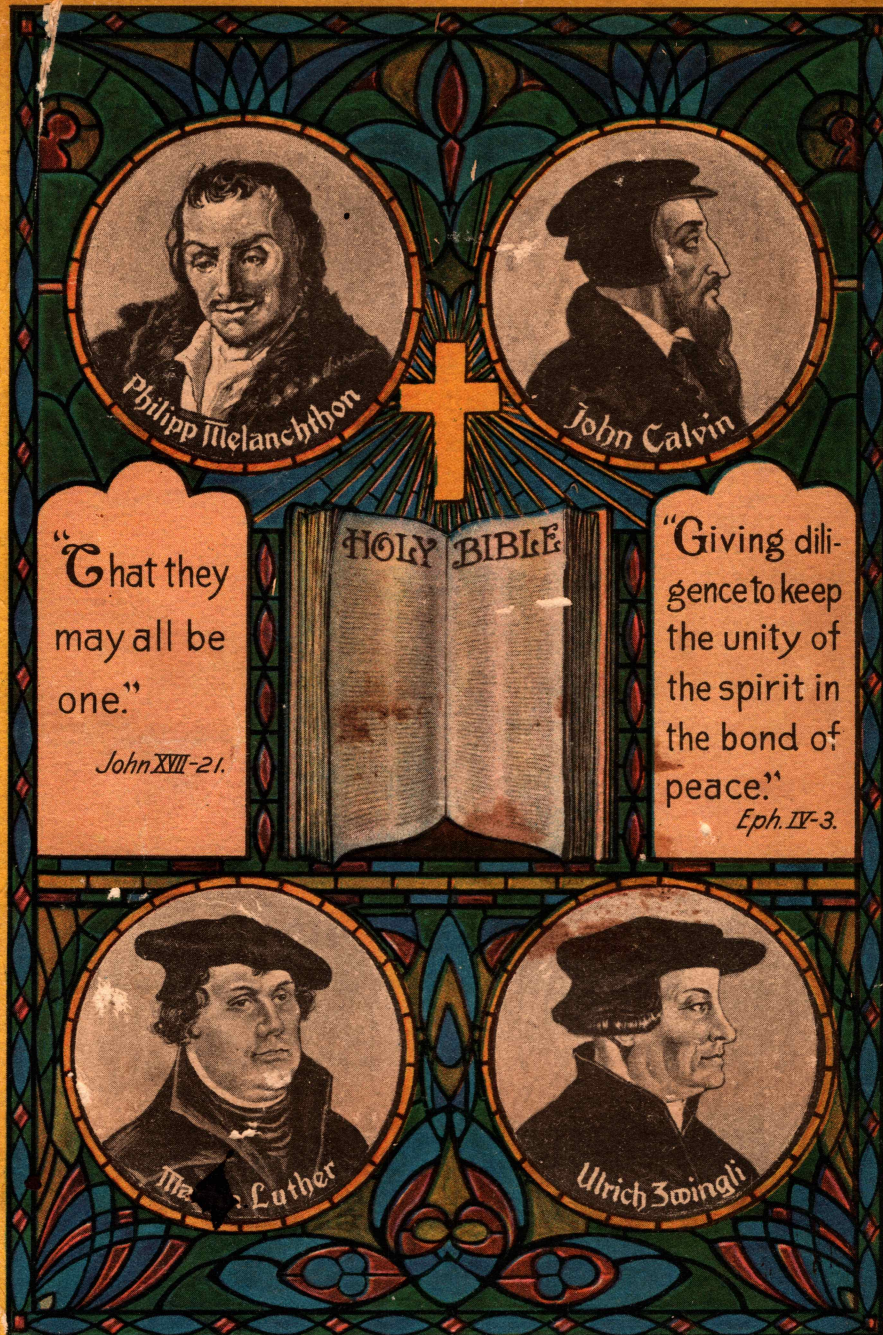
Milwaukee—Bethel—38th St. & North Ave.—E. Gehle
 " —Christ—Russell & Pine—H. Niefer
 " —Trinity—4th St. & Lee—F. G. Ludwig
 " —Friedens—13th St. & Chestnut—J. H. Fleer
 " —Glaubens—5th St. & Clarke—Armin Fleer
 " —Immanuel—19th St. & Center—P. Goldstern
 " —St. Paul's—19th Ave. & Merrill St.—J. Merzdorf
 " —Salem—27th & Brown Sts.—D. Reichle
 " —Tabor—8th St. & Davis—E. J. Fleer
 " —Zion—9th Ave. & Greenfield—G. Fischer

West Virginia

Wheeling—St. Paul's—38th & Wood Sts.—A. Rasche

Canada

Winnipeg—St. John's—Cor. McKenzie & College—*P. E. Winger
 " —First Ev. Luth.—Cor. Tweed & Montcalm—F. Winger



"That they
may all be
one."

John XVIII-21.

HOLY BIBLE

"Giving dili-
gence to keep
the unity of
the spirit in
the bond of
peace."

Eph. IV-3.

Martin Luther

Ulrich Zwingli